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# *SANCHONIATHO's Phœnician History,*

Translated from the

First Book of EUSEBIUS  
*De Præparatione Evangelica.*

WITH

A CONTINUATION of *Sanchoniatho's* HISTORY  
by *Eratoſthenes Cyrenæus's* CANON, which  
*Dicæarchus* connects with the FIRST  
OLYMPIAD.

These Authors are illustrated with many Historical  
and Chronological REMARKS, proving them to  
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nology, from the first Man to the first Olympiad,  
agreeable to the Scripture Accounts.

---

By the R<sup>t</sup>. Rev<sup>d</sup>. R. CUMBERLAND, D.D.  
late Bishop of *Peterborough*.

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With a PREFACE giving a Brief Account of  
the *Life, Character, and Writings* of the Author,  
By S. PAYNE, A. M. Rector of *Barnack*,  
in *Northamptonshire*, his Lordship's domestick  
Chaplain.

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L O N D O N:

Printed by *W. B.* for *R. WILKIN* at the *King's Head* in  
*St. Paul's Church-yard*. MDCCLXX.



# THE PREFACE

*will not, I presume  
acceptable to the Reader  
prefix a short Account  
of a Man as the Author  
of the following Papers.*

*He was born in 1632. in Fleet  
London, the Son of a Citizen who was  
respected by all that knew him. His  
education was first in Paul's School, afterwards  
Magdalen College Cambridge. A Founder*

*thor's time were, Dr. Rainbow Bishop of Carlisle, Dr. Duport Dean of Peterborough, each of them of great Eminence. Such Men were shining Ornaments to the Society, but neither that, or any other College, bred together Men of more Learning and Virtue, than three whom that small Society elected near the same time into its Body, Dr. Cumberland, Dr. Hezekiah Burton, and Dr. Hollings.*

*The last was a Physician, who settled at Shrewsbury, and liv'd there with universal Esteem to a good old Age; receiv'd in the Families that were happy in his Acquaintance, not only as a Friend and a Physician, but almost as a good Genius. The Distance of their Residence did not obliterate the disinterested Affection that was between him and his Friend Dr. Cumberland, which was of equal Duration with their Lives.*

*His other worthy Friend, Dr. Burton, a most excellent Person, was early lost to his Family, his Acquaintance, and the World. I call his Death a Loss to the World, because I believe there hardly was in it a Man who had in a greater degree the Christian Spirit of Love, and Good-will, and Zeal to do good to others. (I have by me Evidence for what I affirm, some of his familiar Letters to my*  
own

## THE PREFACE.

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*own Father who had been his Pupil; which tho' writ with great haste and negligence, breathe such a Spirit as cannot but leave good Impressions on those that read them.) God, who had fill'd his Heart with these Desires, did not permit him to live to bring them to effect. Great Modesty prevented his publishing any thing in his Life-time, but the short Alloquium ad Lectorem before his Friend's Book de Legibus Naturæ.*

*These were our Author's intimate Friends, but he maintain'd a particular Acquaintance with all others of the same Society, who were eminent for Parts and Learning. His own Love to Merit made him shew Respect to all who deserv'd it, as the natural Sweetness of his Temper, and his other Accomplishments, made him again beloved by them. Among these were Sir Samuel Moreland, eminent for his Skill in the Mathematicks; Mr. Pepys, many Years Secretary to the Admiralty: A Gentleman who was Master of all polite Learning, and who by his last Will, in grateful Memory of his Education, there bequeath'd his own, a most elegant Library, to Magdalen College, tho' he referr'd the full settling of so noble a Legacy to his Executors.*

A 3

*Another*

*Another Contemporary to him in that Society, and afterwards a great and useful Friend, was Sir Orlando Bridgman, to whom he dedicated his Book of the Laws of Nature, as he did that of Jewish Weights and Measures to Mr. Secretary Pepys.*

*His chief Introduction into the World, to be known otherwise than by his Writings, was thro' the Friendship of Sir Orlando Bridgman. Our Author, and his Friend Dr. Burton, were both his Chaplains when he was Lord Keeper, and preferr'd by him. Had his Lordship been inclin'd to have sought any where else, where there was a larger Choice, he could not have pitch'd on Clergymen of greater Merit than these, who had been his Acquaintance and Contemporaries in the same College.*

*He distinguish'd himself whilst he was a Fellow of the College by the Performance of his Academical Exercises. He went out Batchelor of Divinity at a publick Commencement; and tho' it was hardly known that the same Person perform'd those great Exercises twice, yet such was the Expectation he had rais'd, that he was afterwards solicited to keep the Act at another publick Commencement for his Doctor's Degree.*

*His*



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*His first Preferment, for which he quitted an University Life, was the Rectory of Brampton in Northamptonshire, given him by Sir John Norwich. The Patron was not disappointed, in having a Clerk who in all respects answer'd his highest Expectations; and they liv'd together in the greatest Unanimity.*

*His Nomination afterwards to the Bishoprick of that Diocese was the more proper in this respect, that he had liv'd long in it. Had the Clergy retain'd the primitive Privilege of electing their Bishop, that of the Diocese of Peterborough, would have chosen no other Person. No Man was then more universally belov'd, and applauded, excepting by here and there one inflam'd with Party Heat. Few were prejudic'd against the individual Man, against Dr. Cumberland, tho' more were against his Promotion. Ill-will and Envy will be directed against Men that are rais'd to be eminently conspicuous; and he must be very inconsiderable, whom nobody thinks worth opposing, or opening his Mouth against.*

*In this rural Retirement he minded little else than the Duties of his Function and his Studies. His Relaxations from these were very few besides his Journies to Cambridge,*

*which he made frequently to preserve a Correspondence with his learned Acquaintance in that Place.*

*In human probability his Talents were to be confin'd to a small Country Parish: His own Thoughts being never turn'd to the raising himself. That which is the Opprobrium Theologorum, the Snare, (I could almost call it the Scandal) of our Profession, Preferment-seeking, he was perfectly free from.*

*But it pleased God to call him to act in a larger Sphere: The Instrument of his Providence in it was Sir Orlando Bridgman, who being rais'd to that high Station of Lord Keeper of the Great Seal, invited his Friend and Fellow-Collegiate Mr. Cumberland up to Town, and soon after bestow'd on him the Living of Allhallows in Stamford, the Presentation for that Turn being in the Gift of the Crown.*

*This occasion'd his Remove to Stamford, a Town whose Inhabitants, if I am not prejudic'd in its Favour, are People of better Sense, and more Civility, than others usually are of the same Degree and Condition. They knew how to value Mr. Cumberland, and all Ranks of People thought it their common Advantage that such a Man was plac'd among 'em.*

*He engag'd in an extraordinary Trouble in this Place; for besides the Duty that was incumbent on him as Minister, he accepted of the weekly Lecture, and by this means was oblig'd to preach three times every Week in the same Church. This difficult Province he went through constantly and assiduously. This, which alone would have been a Burthen too heavy for an ordinary Man, he discharg'd with so much ease, that he carried on at the same time great Designs in his Philosophical, Mathematical, and Philological Studies.*

*In this Station of a private Clergyman so great was his Reputation, that he was importun'd by the University, and by other Acquaintance, to take upon him the weighty Exercise of Responding at the publick Commencement. Nothing but the earnest Sollicitation of his Friends could have prevail'd with a Man void not only of Ambition, but of even the Desire of Applause, to appear so publickly. This he did in the Year 1680. The Theses maintain'd by him, directed against the opposite Enemies of our Church, were,*

*Sancto Petro nulla data est Jurisdictio in cæteros Apostolos.*

*Separatio ab Ecclesiâ Anglicanâ est schismatica.*

*In*

*In my own Time, many Years after, the Fame of Dr. Cumberland's Performance was fresh among the Members of the University.*

*He had been for some time sensible of the Measures that were too notoriously and too publickly taken in favour of Popery. As he was a most hearty Lover of the Protestant Religion, the great Subject of his Sermons was to fortify his Hearers against the Errors, and to preserve 'em from the Corruptions of that Idolatrous Church. He detested nothing so much as Popery, and was jealous almost to an Excess of every thing that he suspected to favour it.*

*The Bigotry of that Religion, and the Ignorance and Slavery it introduces wherever it has Power, cannot but raise Ideas dreadful to the last degree, in a Man that has Freedom and Largeness of Thought. I have been told by elderly Men in these Parts, how he, who was in other things of the coolest Temper in the World, us'd to be fir'd with Zeal, when in his Preaching he was exposing that Superstition. This Depravation of Christianity ran much in his Thoughts, and the Enquiry how Religion came at first to degenerate into Idolatry, put him upon the Searches that produc'd the following Work.*

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*The melancholy Prospect of Affairs in the Reign of K. James, as it made deep Impressions on every one who wish'd well to our Constitution in Church and State, so it made a deeper than ordinary on this excellent Person, and contributed to the bringing on him a dangerous Fit of Sickness, one of the severest Fevers from which ever Man recover'd.*

*But after a Night of Gloominess and Dark-ness, Day broke out at the Revolution. Providential Escapes from Wrecks at Sea, and great Perils at Land, when they are afterwards related to other Persons, are heard coldly, and make not much Impression; but they who were Eye-witneses of them, much more they who escap'd from them, have their Hearts rais'd upon every Recollection of their Preservation. So tho' those, who knew not, or were unconcern'd at the Dangers that threatned us from Popery and arbitrary Power, can bear of that Conjunction with Indifference: Others, who saw then our Hazard, and were likely to fall Sacrifices to it, know best how to estimate the Greatness and the Blessing of that Deliverance.*

*In such Convulsions as this Change occasion'd, the utmost Prudence was requir'd to make things settle firmly again. The Prince happily thought, that Lenity suited best with  
the*

*the English Tempers and Constitution. As Desert was above all things regarded in the disposal of Preferments, so it was especially in Ecclesiastical ones. Whatever Motives might in other Times have recommended Clergymen to Bishopricks, at this Season nothing could do it but Merit. It was not so much consider'd who had made their Court best, as who had deserv'd best. And the Men who were then rais'd to that high Station were such, and such only, as had been most eminent for their Learning, most exemplary in their Lives, and firmest to the Protestant Interest.*

*Whilst these Qualifications were only consider'd, such a Man could not easily be overlook'd, tho' he himself did least of any Man look for such a Promotion. The King was told, that Dr. Cumberland was the fittest Man he could nominate to the Bishoprick of Peterborough. Thus a private Country Clergyman, without posting to Court, a Place he had rarely seen; without suing to great Men; without taking the least Step towards soliciting for it; was pitch'd upon to fill so great a Trust, only because he was fittest for it. He walk'd, after his usual manner, on a Post-day to the Coffee-house, and read in the News-paper, that one Dr. Cumberland of Stamford was nam'd to the Bishoprick of Peter-*

Peterborough. *A greater Surprize to himself than to any body else.*

*A Promotion like this, and done in such a manner, was a Reputation to those that conferr'd it. The Approbation of it was general, tho' in the Struggles the Nation was then in, it can't be suppos'd to be universal. There was a Party, to whom the Principles he had atways profess'd, and the Maxims on which he had acted, could not but be disagreeable. Such could not be suppos'd to be pleas'd with it. But even these Men were oblig'd to own, that a Divine was exalted to the Prelacy of the greatest personal Merit, and whose Life was without the least blemish.*

*He now apply'd himself to the Work of a Bishop. Studious Men acquire Habits that make them not overforward to put themselves out into Action. The Speculations of their Mind employ the whole Man. The natural Calmness of his Lordship's Temper added still to this Disposition. Yet no Man took more care not to be defective in his proper Duty. He made no Omissions to consult his own Ease, or to spare his Pains; and the Desires of his Mind, that all under him should do their Duty, were very earnest and sincere.*

*His*

*His Speeches to the Clergy at his Visitations, and his Exhortations to the Catechumens before his Confirmations, tho' they have not the Embellishments of Oratory, nor would make a pompous Figure, were they publish'd; yet they are fervent Expressions of the inward Desires of his Soul to do what good he was able, and to excite others to be influenc'd by it. They are the pious Breathings of a plain and good Mind.*

*On all Occasions he treated his Clergy with singular Regard and Indulgence. An Expression that often came from him was, I love always to make my Clergy easy. This was his Rule on all Applications made to him by them; and if he err'd, it was always on this side.*

*When the Duties of his Office requir'd it, he never spar'd himself. To the last Month of his Life it was impossible to dissuade him from undertaking Fatigues that every body about him fear'd were superior to his Strength. He was inflexible to their Intreaties, and his Answer and Resolution was, I will do my Duty as long as I can. He had acted by a Maxim like this in his Vigour: When his Friends represented to him, that by his Studies and Labours he would injure his Health, his usual Reply was, A Man had better wear out than rust out.*

*The*



*The last time he visited his Diocese, he was in the 80<sup>th</sup> Year of his Age. As it was my Duty to attend him, I had Apprehensions that he could not but suffer through the Fatigues of it, tho' it pleas'd God he had no Inconvenience from it. A good Providence without doubt attends Men discharging their Duty. At his next Triennial, when he was in the 83<sup>d</sup> Year of his Age, it was with the last difficulty that he could be dissuaded from undertaking again the Visitation of his Diocese: That an Omission then happen'd, was not with his good Liking and Approbation, but was almost a Force put upon him. To draw the Clergy nearer than the usual Decanal Meetings, to make his Visitations easier to himself, was a thing he would not bear of. He would never take a Burden from his own Shoulders, to lay it on other Peoples.*

*When I read the Character given in Scripture of Moses, That he was very Meek above all the Men that were upon the face of the Earth; and that given to Nathanael by our Saviour, That he was an Israelite indeed, in whom was no Guile; I cannot but apply them to this extraordinary Person: For I think there never could be a Man after them, whom these Characters do more truly fit.*

*He*

*He was of the most easy, chearful, humble, undesigning Temper : His Candour towards all People was unparallel'd ; he took every thing by the best Handle. It is no Hyperbole to say, that in Humility of Mind, in Sweetness and Benevolence of Temper, and in Innocence of Life, he was not exceeded by mortal Man. He was without Gall, or Guile ; so perfectly free from any Tincture of Artifice, Ambition, or Ill-will, as if he had in these respects been born exempt from the Corruptions of Human Nature.*

*He liv'd to the 87<sup>th</sup> Year of his Age, with, I believe, the fewest Sins of Commission that ever Man did, who arriv'd to that Period of Life : Bless'd with a Mind free from every evil Passion.*

*His Composition had no Alloy of Vain-glory. He never did any thing to court Applause, or gain the Praise of Men. He never acted a Part, never put on a Mask : His Tongue and Heart always went together. If he ran into any Extreme, it was the Excess of Humility, the safest Side for every Christian to err on. He liv'd with the Simplicity and Plainness of a Primitive Bishop, convers'd and look'd like a private Man, hardly maintaining, as the World calls it, the Dignity of his Character. He was not one that lov'd*

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to have the Preeminence ; *and he contended with no body for Prerogative and Precedence.*

He us'd Hospitality without grudging. No Man's House was more open to his Friends ; and the Ease and Freedom with which they always found themselves entertain'd, was peculiar to It. The Poor had substantial Relief at his Door ; and his Neighbours, and Acquaintance, a hearty Welcome to his Table, after the plentiful and plain manner in which he liv'd. Every thing in his House serv'd for friendly Entertainment, nothing for Luxury or Pomp.

His Desire was to make every body easy, and to do 'em good. He dispens'd with a liberal Hand to the Necessities of others, tho' his contented Mind made him require little for his own. His Kindness to his Relations and Acquaintance that wanted it, the Sums he parted with to such as were indigent, are Deeds not proper to be proclaim'd. Half such Sums distributed with Ostentation, by those who desire to have Glory of Men, would have gain'd the Fame of great Liberality and Generosity. In these Cases he truly observ'd our Saviour's Precepts, to do his Alms in secret, and even not to let his Left Hand know what his Right Hand did.

B

Every

*Every body concern'd with him, or that held under him, felt the Advantage of the Benevolence and Goodness of his Temper. He had a paternal Estate, the Lessees, of which found him a Landlord kind indeed. He never rais'd his Rents, or hardly chang'd a Tenant: They grew old in his Farms, and were afterward succeeded by their Children.*

*Such was he also to them that held under him as he was Bishop; good-natur'd, I am almost tempted to say, to a fault: They were sure to find no Pressure from him; the Point in question always was his preserving the just Rights of his See. If he could be prevail'd on to raise a Fine, where the Reason and Equity of it was most apparent, it was always with great difficulty, and never his own voluntary Act. In renewing some of his Leases he shew'd great Instances of Kindness and Compassion; I wish they who receiv'd the Obligation were sensible enough of it: For indeed Tenants under Bishops are generally a thankless sort of Men; they consider not the Estate they hold as another Man's, but look upon it as their own, and part grudgingly with what goes out of it, as a Hardship on themselves.*

*As the great Christian Graces in which he excell'd were Humility and Meekness, and these*

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*these concurring with a sedentary and studious Habit, it is not to be expected that there should be in the same Man any great Degree of Warmth and Activeness. God Almighty gives not Perfection to any Man in this mortal State. They that are most useful to the World by their active Spirits, are also often turbulent; they frequently are in Mistakes; they are too apt to call their own Designs and Passions by the Name of the publick Good, and to be transported too far by their Zeal.*

*Men who have Excellencies in one kind are not without Defects in another. This may be interpreted as a Signification of the Will of God, that Men should be somewhat equal, and to keep those who have great Talents humble: That they should not think of themselves more highly than they ought to think, but to think soberly.*

*His Lordship was of a Temper so calm and cool, that it could not be rais'd to the height of Anger. He would express his Dislike of a thing, and that was the utmost of his Indignation. He therefore never fell into any Indecencies of Passion, any unguarded Expression, or Discomposure of Mind, as he had not on the other hand a vigorous Spirit of Discipline. I thought it the more my Duty,*

*in the Station in which I had the Honour many Years to serve him, to endeavour to supply that, and have thereby experienc'd to what Inconveniences a reforming Spirit exposes a Man, and how hazardous it is to follow Truth too close at its heels.*

*Through Excess of Charity he was not willing to think the World so degenerate as it really is. He would believe no ill of any Man, unless he had full Proof of it: He abhorr'd entertaining Suspicions, but lov'd rather to think, that there was as much Rectitude and Integrity in other Men, as in himself. And indeed had other Men been any thing like him, there would have been no need for Severity. The Maxim then would be commendable,*

—Si vis amari,  
Languidâ regnes manu.—

*Had his Life been as active, as it was innocent, he would have risen above the pitch of human Nature.*

*His natural Parts were not quick, but strong, and retentive. He was a perfect Master of every Subject he studied. Every thing he read staid with him. The Idea's in many Mens Minds are too like the Impressions*

*sions made in soft Wax, they never are distinct and clear, and are soon effac'd: In his Mind they were like Impressions cut in Steel; they took some time in forming, but they were clear, distinct, and durable.*

*The things he had chiefly studied, were these Searches into the most ancient Times, Mathematicks in all its Parts, and the Scripture in its original Languages. These were the great Works of his Life; but he had by the bye diverted into almost all other Studies, He was thoroughly acquainted with all the Branches of Philosophy; he had good Judgment in Physick, knew every thing that was curious in Anatomy, had an Intimacy with the Classicks. Indeed he was a Stranger to no part of Learning, but every Subject he had occasion to talk of, he was as much a Master of it, as if the Direction of his Studies had chiefly lain that way. He was thoroughly conversant in Scripture, and had laid up that Treasure in his Mind. No hard Passage ever occur'd, either occasionally or in Reading, but he could readily give the Meaning of it, and the several Interpretations, without needing to consult his Books. He sometimes had thoughts of writing an Exposition of the Epistles to the Romans and Galatians. It was a Misfortune to the World,*

*that he wanted that Spur so necessary to excite Men to Action, the Desire of Praise. Had he done it, I believe he would have clear'd the Controversy about Justification, with all its Appendages, above any thing that ever was publish'd. He often in Conversation explain'd to me what he thought the Key to the difficultest Places of those Epistles; it opens them so easily, that I can't but believe that it is the true one. If his Lordship was right, Polemical Divines have quite mistaken the Sense of St. Paul; and written much to little purpose on the Subject of Justification.*

*Learned Men often love and affect to be silent. His Lordship was so humble, that he thought no body too low to be convers'd with, and so benevolent, that he was willing every body that came near him should partake of his Knowledge. As he was the most learned, so he was the most communicative Man I ever knew. No Conversation pleas'd him so well as what turn'd upon some part of Learning.*

*The first Experience I had of this was while I was Undergraduate in the University, soon after his Lordship's Promotion. I was then studying some Parts of the Mathematical Sciences: He did me the Honour to*  
*talk*



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*talk with me on those Subjects. It struck me with Surprise to see so much Condescension, Familiarity of Conversation, and Love to inform a young Man, in a Person of his Learning, Age, and Station. The Years I since have spent in greater freedom with him have been the happy part of my Life: A Blessing that by me can never be sufficiently valu'd.*

*He was my Oracle to consult on any Author, or whatever Subject I read. Whatever was difficult I was sure to have resolv'd by him. He was unacquainted with nothing I could ask him, even in small matters, in low Authors, which it might be expected by a Man whose Mind was taken up with so much higher Speculations, should have been pass'd over unheeded.*

*His Soul was, through his whole Life, in a constant Calm and Serenity, hardly ever ruffled with any Passion. Having thus a Mind friendly to his Body, and being exactly regular and temperate in his way of living, he attain'd to a good old Age with perfect Soundness of Mind and Body. He was not afflicted with, or subject to, any Ailing or Distemper; never complain'd that he was ill, or out of order; came almost constantly from his Chamber in a Morning with a Smile in his Countenance.*

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*The Poet gives a Description of Old Age  
very unlovely.*

Quærit, & inventis Miser. abstinet—  
Difficilis, querulus—  
Censor, castigatorque minorum.

*His Lordship liv'd beyond what Horace  
call'd Old Age, but never were Characters  
more unsuitable to any Man than these were  
to him; 'tis literally true that he was in eve-  
ry respect the very Reverse of them. Would  
you have retir'd from every thing that was  
censorious, querulous, uneasy, disquieting,  
you must have gone into his Company, and  
the Room where he sat. The Easiness and  
Sweetness of his Temper was such, as is not  
to be describ'd by Words; nothing but Con-  
versation with him, and the Experience of  
it, could give a Man a just Idea of it. This  
happy Disposition was become a Habit to  
him, and continu'd to the last Day of his  
Life.*

*His Senses, and bodily Strength lasted  
better than could well be expected in a Man  
whose Course of Life had been studious and  
sedentary. Yet I, who convers'd every day  
with him, thought that the Faculties of his  
Mind were less impair'd than those of his  
Body.*

*Body. He remain'd a Master of all the Parts of Learning he had studied when he was young. He ever lov'd the Classicks, and to the last Week of his Life would quote them readily, and appositely.*

*When Dr. Wilkins had publish'd his Coptic Testament, he made a Present of one of them to his Lordship, who sat to study this when he was past 83.. At this Age he master'd the Language, and went thro' great part of this Version, and would often give me excellent Hints and Remarks, as he proceeded in reading of it.*

*The last Conversation I had the Happiness to have with him, was as he was reading in a News-paper that the Emperor had made Sir George Bing a Knight of the Golden Fleece. He was pleas'd, and said, That Order of Knighthood was the properest that could be for an Admiral. The Expedition of the Argonauts, said he, was the first considerable Enterprize the Greeks undertook by Sea ; I think it was about 80 Years before the Trojan War. Yes, said I, my Lord, it is plac'd thereabouts. Then, said he, you find I can remember. Fetch me down Usher's Annals, and Marshal's Tables : I have a mind to look over these things.*

*That*

*That Afternoon I left him for a Day, at my Return I found him struck with the Ictus Paralyticus, which immediately took from him his Limbs and Speech. We had not the least previous Notice of this. He rose that Morning rather better and more vigorous than usual; but was struck in a moment with a Blow from which he could not be recover'd.*

*This was the Period of a happy old Age, and he was gather'd to his People in his full Maturity.*

*In his Life-time he publish'd no more than two Books. His Disquisitio Philosophica de Legibus Naturæ, is one of the first, writ in the demonstrative way on a moral Subject, I may add too the perfectest; for I believe all good Judges allow it to be a Demonstration. He was not near the Press while it was working off, by this means it came into the World very incorrectly printed. This may have been some Discouragement to the reading of it, tho' the Difficulty of the Subject, and the Closeness of the Reasoning has been a greater. Hardly any Men hitherto have made themselves acquainted with the Argument of it, but such as are in the uppermost Form of Learning. I have sometimes wish'd that his Lordship would have been*  
pleas'd

## The PREFACE. xxvii

*pleas'd to have revis'd it, and try'd to make it more easy and intelligible; but it had lain so long out of his hands, that he did not care to take it up again. He gave me leave to attempt any thing of that kind, if I would, and as a help he gave me his own interleav'd Book, which has here and there a little Addition. I read his Book over and over diligently with this View, but never found where I could well alter any thing, where I could leave out, or where I could add. All I can think on to give a little Advantage to common Readers, is to print the Book correctly, to give an Analysis of the Argumentation, to add Contents to each Paragraph, and to divide them oftner: This I may perhaps find leisure to do.*

*His Essay towards the Recovery of Jewish Weights and Measures is much esteem'd. Dr. Bernard, in his Book de Ponderibus, &c. publish'd after it, thought fit to contradict some of his Assertions without quoting him. His Lordship writ some Sheets to justify his Calculations; but his Averseness to any thing like Wrangling made him lay them by, and leave his Book to shift for it self.*

*These Studies went on the more heavily from a great Burthen our Author had then on his Mind. He had a quicker Sense than*  
*many*

## xxviii The PREFACE.

*many other Men of the Advances Popery was making upon us. He was affected with the Apprehensions of it to the last degree. This made him turn his Thoughts to the Enquiry, by what Steps and Methods Idolatry got ground in the World. The oldest Account of this he believ'd he found in Sanchoniatho's Fragment. This he saw was a profess'd Apology for Idolatry, and own'd openly what other Heathens would have made a Secret of, that the Gods of the Gentile World had been all mortal Men. He studied this Fragment with no other View than as it led to the discovery of the Original of Idolatry. He spent some Time upon it before ever he had a Thought of extracting from it Footsteps of the History of the World preceding the Flood. The first Hint given him was from this Passage.*

Ἰσῆρις ἀδελφὸς Χναῖ τῷ πρώτῳ Φοίνικῳ.

*Isiris the Brother of Chnaa the first Phœnician.*

*The first Phœnician was indisputably Canaan, whose Posterity peopled that Country. His Name in the Hebrew is often writ. Chnaa; that the Egyptian King called by the Greeks Isiris, was Brother to him, was something new. The next Step was to find that*

*that Misor in Sanchoniatho was Mizraim in Moses. Mizraim was the Name of a People, like Ludim, Philistim, Caphtorim, &c. the singular Number, and the proper Name of the Man was Misor; in this there is not much difficulty, nor that Misor (from whence comes Misraim) was the Brother of Canaan. It is a greater to make Misor the same Man with Isiris, tho' it is done without much force. M in Hebrew is a servile Letter often omitted; leave it out, the Name is Isor; add to this a Greek Termination, which Greek Authors always do to Eastern Names, it is Isoris, and by the small Change of a Vowel, Isiris. The next Observation was, that Misor or Isiris is plac'd by Sanchoniatho about the distance of 12 Generations from Protogonus, the first produc'd Man, and Mizraim is undoubtedly in the twelfth Generation from Adam.*

*Our Author then proceeded to collect, that Protogonus was Adam; what Name Sanchoniatho call'd him by we know not, it was probably by some Eastern Name signifying the first created Man, which Philo Biblius translates Protogonus by a Greek Word of the same import.*

*Æon and Protogonus are the two first Mortals. Æon our Author conjectures to have some affinity to the Name Eve. Æon,*  
*adds*

*adds Sanchoniatho, first gather'd Food from Trees. What can this be but an Allusion to Eve's eating the forbidden Fruit?*

*From Protogonus and Æon, says Sanchoniatho, descended Genus. You cannot well make any other Greek Name of the Hebrew Cain than Γένος. Hence our Author concludes that Sanchoniatho preserv'd the History of the idolatrous Line of Cain, as Moses did that of Seth, who were the Worshipers of the true God.*

*Who the Men were whose Names are preserv'd by Sanchoniatho in the succeeding Generations, we know not; their Memory perish'd with the Flood. But in the twelfth Generation from Æon and Protogonus, we find Misor; and Mizraim is in the same distance from Adam and Eve. Here again we are got within our Knowledge.*

*But we have not in Sanchoniatho one Word about the Deluge. What wonder is it we should not? Sanchoniatho was an Idolater, he writes avowedly a Defence or Apology for Idolatry. The Deluge was a Judgment on the idolatrous World, and swept it away. The Worshipers of the true God gloried in this, and reproach'd the Heathens with it; no wonder then they were desirous to conceal such a Matter of Shame to themselves.*

*Cronus,*



## The PREFACE. xxxī

*Cronus, who makes the great Figure in this History, our Author supposes to be Ham, and brings good Vouchers for his Opinion from Antiquity. Consequently therefore Ouranus, the Father of Cronus, must be Noah. Ham, among the Sons of Noah, was the Man of Ambition, and the Restorer of Idolatry after the Flood. How long he liv'd we know not: We are assur'd by Moses, that his Brother Shem liv'd 502 Years after the Flood. Ham in all probability liv'd long, tho' perhaps not so long as that religious and peaceable Man Shem. He desir'd to make his Sons great; therefore besides Canaan, who peopled Syria, two other of his Sons, Cush and Mizraim, were the Founders of two great Empires, the Assyrian and the Egyptian. Sanchoniatho represents him as a sort of universal Monarch travelling over the World to plant Colonies. He intimates that he outliv'd Misor [Mizraim] and settled the Son of Misor, Thoth, the great Hermes of the Egyptians, in the Kingdom of Egypt. From the Records left by this Thoth, Sanchoniatho collected his History, and with him this Fragment ends.*

*Where Sanchoniatho ends Eratosthenes begins: The two first Kings in his Catalogue are Menes and Athothes. That Menes was  
the*

*the first King in Egypt, and the same Man with Mizraim, is I think allow'd on all hands. Athothes is plainly the same Name with Thoth. A is arbitrarily prefix'd, or omitted. He is called indifferently Thoth or Athoth. Es is only the Greek Termination.*

*Eratoſthenes was the learnedeſt Man of his Time, a Native of Cyrene bordering on Egypt, Librarian to Ptolemæus Euergetes, had greater Opportunities and Helps for ſearching the Egyptian Records than any other Man. The Priests of Egypt had ever been in a Combination to relate extravagant and incredible Accounts of their Kings, thinking thereby to aggrandize their Monarchy. Eratoſthenes went with a Deſire to find out the Truth. The Names of the firſt 38 of his Catalogue of the Kings of Thebes in Egypt are preſerv'd; they are a Succeſſion for the ſpace of 1055 Years. Nilus, the laſt King but one in this Liſt, is ſuppos'd to have liv'd about the Time of the Siege of Troy. Dicæarchus, a learned Hiſtorian, Contemporary with Ariſtotle, ſays, that from this Nilus to the Beginning of the Olympiads were 436 Years.*

*This Account has an Air of Probability; it places Menes about 1400 Years before the Olympiads, near 200 Years after the Flood,*  
and

*and it agrees well with the Mosaic History.*

*We have by this means a Series of prophane History from the first Man to the first Olympiad, agreeing with the Scripture. Sanchoniatho begins his History with Protogonus [Adam], and brings it down to Thoth the second King of Egypt. Eratosthenes begins his Catalogue with Menes [Misor], and Athothes [Thoth], which is connected with the Olympiads.*

*This is what I take to be an Improvement on the Subject; a Discovery that has hitherto escap'd the Inquisitiveness of all other Learned Men.*

*While other Divines of the Church of England were engag'd in the Controversy with the Papists, in which they gain'd over them so compleat a Victory; our Author was endeavouring to strike at the Root of their idolatrous Religion. His first Design he finish'd about the Time of the Revolution, and would then have printed it, but his Bookseller was so cautious, that he did not care to undertake it. Upon this Discouragement he laid aside the Thoughts of making it publick; but he was enter'd on a Subject he did not know how to leave. Having made what he thought a great Discovery, these*

*Searches into the oldest Times became more engaging to him; and he went on with them rather for his own Entertainment, than with any Design to make the World acquainted with them.*

*He made a Progress on a Second Part, which he entituled, Origines Antiquissimæ, and has on this writ several Dissertations, which I propose shall make a Second Volume. He gave not over these Studies till 1702. To that Year I find Papers written by him; but none later.*

*After I had the Happiness of coming into his Family, I had a great Curiosity to see these Papers, which I found he had not reduc'd into Order, nor laid up with Care. What is writ on such Subjects is always increasing under a Man's Hand. After his Lordship had penn'd his first Thoughts, he added to them so many Interlineations, References, and Additions; that without his Assistance no Man could have made anything of them. I sat down to the transcribing of them, which with his Help I got through, having the Opportunity of consulting him on every Difficulty, and have been thereby the means of preserving a great deal of Learning, which must have been otherwise irretrievably lost.*

*I often*

## The P R E F A C E. xix,

*I often express'd to him my Wishes, that they might be publish'd. He told me I might do what I would with them; but it was too late for him to meddle any more with them.*

*He allow'd himself Time to turn these Things often over in his Mind, and very sedately. He had a cool Head, and was the farthest of any Man from being carry'd away with a warm Imagination: It was not his Temper to invent an Hypothesis, and then strain for Arguments to support it. He has made in these Papers many new Discoveries in the History of the earliest Ages, and consequently great Improvements in Chronology. Such Matters at their first Appearance are usually question'd, and suspected: But His Lordship had long dwelt on them; farther reading and searching still confirm'd him in the Justness of his Notions, and he would say to me when I talk'd with him on these Subjects, The more I think of them, the more I am persuaded of the Truth of them.*

*He said he had been in the wrong, in writing such Researches, which only a few of the Curious and Inquisitive, even among Learned Men, would trouble themselves with examining, in the English Tongue. He*

*had therefore some Thoughts of writing them anew in Latin. He made some progress in that Design, and the latest of his Dissertations are written in that Tongue; but he never found Leisure to finish it.*

*I once intended to have undertaken this Work my self, to have turn'd the whole into Latin, and to have alter'd the Method according to a Scheme his Lordship gave me. But I am sensible it would be too much for my Abilities to perform it as it ought to be: The Work would only suffer by passing under such unskilful Hands. The rough Draught of so great a Master should be presented to the World as he left it: I ought not, I think, to be so vain as to attempt to touch it at all after him. It is Honour enough for me to be thought fit to transcribe his Copy, or to carry his Books.*

*As he left his Papers, so they shall come into the World. The first Volume is just as he writ it about thirty Years ago. His Origines Antiquissimæ, which I propose shall make another Volume, are all Tracts writ later, and two of them, viz. De Cabiris and De Legibus Patriarchalibus, in Latin. I have Papers enough to make a large Volume, but I would publish only those that are best finish'd.*

*Had*

*Had he been pleas'd to have undertaken such a thing himself, it would have come into the World with much greater advantage: I shall offer them only as Materials, which other Learned Men may work up into a more regular and beautiful Fabrick.*

*The Reader must not expect in them great Exactness. One Inconvenience not now to be remedy'd is, that to what he compos'd first he would afterwards, as fresh Proofs and Illustrations arose, add long Paragraphs in the Nature of References which must be brought in, but too often break the Thread, and Connexion of the Discourse, and make it abrupt: These will occur too frequently, and call for the Reader's Candour.*

*These and other Accidents will make Room for Objections to Men that love to have a Handle for carping and cavilling. I myself have been under a Temptation to be arrogant enough to criticise, sometimes on the Argumentation, and sometimes on the Style: viz. That the Author has taken pains to prove many Things that most Readers would easily allow, that the Reasonings might be sometimes shorter, and the Expression more accurate; tho' the last may be excus'd in a Man who always minded Things, and neglected Words.*

*But*

*But I think the great Qualification in a Transcriber should be Faithfulness, and I have religiously adher'd to the Letter of my Copy, not daring to alter any thing.*

*The Humour which prevail'd with several learned Men to reject Sanchoniatho as counterfeit, because they knew not what to make of him, his Lordship always blam'd. Philo Byblius, Porphyry, and Eusebius, who were better able to judge than any Moderns, never call in question his being genuine. What Mr. Dodwell has writ on this Subject, is rather the Expression of his own Inclination to disbelieve him, than an Argument to prove that he is spurious.*

*What Acceptance my Part in this Work will meet with among the Judicious, who shall give it a Perusal, I know not. I have been prompted to the Pains I have taken from a Desire to benefit, and entertain them, as well as to preserve the Remains of a great Man, for whose memory I ought to have, and ever shall have the highest Veneration.*



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## E R R A T U M.

Page 84. for 1841, the first year of *Menes*, read 1849.

# SANCHONIATHO.



## C H A P. I.

Translated out of

*Euseb. Præpar. Evangel. lib. i. cap. 10.*

XX

## The COSMOGONY.

“ *E supposeth, or affirms, that*  
“ *the principle of the uni-*  
“ *verse was a dark and*  
“ *windy air, or a wind*  
“ *made of dark air, and a*  
“ *turbulent evening Chaos; and that these*  
“ *things were boundless, and for a long time*  
D “ *had*

“ had no bound, or figure. But when this  
 “ wind fell in love with his own principles,  
 “ and a mixture was made, that mixture  
 “ was call'd Desire, or Cupid, [Πῶς.]

“ This mixture completed, was the be-  
 “ ginning of the [κτίσις] Making of all  
 “ things. But that wind did not know its  
 “ own production; and of this, with that  
 “ wind, was begotten Môt, which some call  
 “ Mud, others the putrefaction of a watery  
 “ mixture. And of this came all the seed  
 “ of this building, and the generation of the  
 “ universe.

“ But there were certain animals, which  
 “ had no sense, out of which were begotten  
 “ intelligent animals, and were call'd Zo-  
 “ phesemin, that is, the spies or overseers  
 “ of Heaven, and were form'd alike in the  
 “ shape of an egg: Thus shone out Môt,  
 “ the Sun and the Moon, the less and the  
 “ greater Stars.

“ Such (addeth Eusebius) is the Phœni-  
 “ cian Cosmogony, directly bringing in A-  
 “ theism. Now let us see how he affirms  
 “ the generation of animals to be or subsist:  
 “ He saith therefore,

“ And the air shining thoroughly with  
 “ light, by its fiery influence on the sea  
 “ and earth winds were begotten, and  
 “ clouds

“ clouds and great defluxions of the hea-  
“ venly waters. And when all these things  
“ first were parted, and were separated from  
“ their proper place by the heat of the sun,  
“ and then all met again in the air, and  
“ dash'd against one another, and were so  
“ broken to pieties, whence thunders and  
“ lightnings were made; and at the stroke  
“ of these thunders the foremention'd intel-  
“ ligent animals were awaken'd, and fright-  
“ ed with the sound, and male and female  
“ stirr'd in the earth, and in the sea: This  
“ is their generation of animals.

“ After these things our Author (Sancho-  
“ niatho) goes on saying: These things are  
“ written in the Cosmogony of Taautus,  
“ and in his memoirs, and out of the con-  
“ jectures, and surer natural signs which  
“ his mind saw, and found out, and where-  
“ with he hath enlighten'd us.

“ Afterwards declaring the names of the  
“ winds, North, South, and the rest; he  
“ makes this epilogue:

“ But these first men consecrated the plants  
“ shooting out of the earth, and judg'd them  
“ Gods, and worshipp'd them, upon whom they  
“ themselves liv'd, and all their posterity,  
“ and all before them; to these they made  
“ their Meat and Drink-offerings.

“ Then he concludes : These were the devi-  
 ces of worship agreeing with the weak-  
 nefs and want of boldness in their minds.

### *A Note concerning Môt.*

Tho' the learned *Bochart* hath given a satisfactory account of most of the *Phœnician* words contain'd in this fragment, for which I shall refer you to him ; yet I think he has not been so happy in the very first, which is *Môt*, he drawing it from an *Arabic* word which signifies the *first matter of things* : Whereas *Sanchoniatho* makes it not the first material principle, but *χά@ & Ialseron*, and expressly affirms, that *Môt* was begotten by a mixture of principles that were before it.

I think therefore that it may better be accounted for from another *Arabic* word, which needs no such changes as he is forc'd to presume. The learned may find it in *Dr. Castle's Heptaglot*, under the Root *mm* the 33<sup>d</sup> and 34<sup>th</sup> Words in the *Arabic* being *Matba* and *Mauatho* : The verb signifies to steep, or macerate in water ; the noun denotes such a confusion and solution, as is thereby made ; a *mucilage*, as Physicians speak.

REMARKS

REMARKS *on the* COSMOGONY.

**T**HE Author of this *Cosmogony* being confes'd by our Historian to be *Thoth*, who was not only a Philosopher of the greatest size that these early times afforded without the pale of the true Church, but also a King in *Egypt*, and so a Governor of the publick Religion (*ἱεροφάντης*) if not a Priest (*ἱερέας*) in that Kingdom; it is to be believ'd, that he took care it should be such as best favour'd that Religion, which he order'd to be exercis'd in his Kingdom.

For besides that the publick works of persons under his character are seldom without respect to the ends of their office; it is manifest by his premising this generation of the world to the History of the Antiquities of their Religion, which by the sequel will appear he caus'd to be written; and it appears, even by the general epilogue annex'd hereunto, that he reports his first men to begin their Religion with a devotional respect to *Plants*, their food that grew out of the ground, as to their most immediate benefactors in the support of their lives.

## 6 REMARKS on the COSMOGONY.

(hortis  
O sanctas gentes ! quibus hæc nascuntur in  
Numina.—— Juven.

In passing I must note, that by *first Men* he cannot mean strictly the first pair, because he presently adds, that those before them liv'd on plants : Now none can be before the first pair, strictly taken ; wherefore he must mean more largely several men in the eldest times, but yet not the very first pair : It may reach most in his ten first generations, but cannot comprehend the *Protoplasts*.

But I observe by comparing this place with its parallel in the 9<sup>th</sup> chap. of the first book of *Eusebius*, pag. 28. A. B. in the *Paris* Edition, that their Religion only began here, and proceeded in the consecrating of these plants to the Sun, Moon, and Stars, and other like parts of the universe, which were their only known Gods, Θεῶς μόνον ἐξίνωνον. This must be understood of their highest publicly worshipp'd Gods, for other inferior Gods he there expresth : And their publick laws took no cognizance of such a sovereign Deity, as contemplative men might secretly and in silence honour, as the first Cause of the being and duration of



of the world ; such actions not falling under human Judicatures.

But this Governor thought such a Religion neither necessary to, nor practicable by, the mass of mankind of that Kingdom : Wherefore here they stopp'd ; and tho' they either did know, or at least by the good use of their reason might have known the Most High, by considering the necessity of such a Cause to the production and government of this visible world ; yet they did not, as they ought, by constant publick Worship glorify him as God, by thanksgivings, and *liked not to retain him in acknowledgment, i.e.* in solemn Worship, but *became vain in their imaginations*, Rom. i. 19, &c.

It is there remarkable, that the Apostle is so far from making the knowledge of the sovereign God an argument that they could not *de facto* give his due Worship to the creatures, and so be guilty of idolatry ; that he asserts the fact to be frequently committed, and *God's wrath to be reveal'd against it*, and makes the concomitant knowledge of him to be the highest aggravation of the sin so constantly practis'd.

And so *Eusebius* having towards the bottom of the 29<sup>th</sup> page affirmed, that *among*  
D 4 *the*

## 8 REMARKS on the COSMOGONY.

*the eldest Heathens there were then no Beings call'd Gods but the Stars, and no Demons (such he means as the later Greeks talk'd of, distinct from mens Souls, call'd πνεύματα ἀφανή) neither good nor bad, then own'd: He saith, pag. 30. Our Scripture affirms it, pointing at Deut. iv. 19. which he so expounds, that God had let the heathen nations (especially the Egyptians, from whose Religion he there deterreth them) worship the Sun, Moon, and Stars, Φωσῆρων τε καὶ ἀπονευσμῆος. But had reserv'd only to the Hebrew people the privilege of being initiated to himself (ἐποπτεῖαν) consisting in both the knowledge (θεωρία) of the Maker and Disposer of the universe, and the true Worship of him.*

For he adds afterwards, the *heathen Gods are not as, or like to, the God of Israel, they themselves being Judges, Deut. xxxii. 31. in the Septuagint translation: And y. 17. They sacrificed unto Demons, not to God; to Gods unknown, newly sprung up.* These expressions cannot agree only to distinct names of the same sovereign God.

Add hereunto that *Eusebius, pag. 31. C. speaking of Sanchoniatho the transcriber of Thoth, saith expressly, Οὐ τ' ἐπὶ πάντων Θεὸν εἶδε μὴ τὰς κατ' ἑργαῖον Θεολογεῖ. He delivers no*  
*Divi-*

## REMARKS on the COSMOGONY. 9

*Divinity, or Theology, concerning the God above all things, nor concerning the inhabitants of Heaven (meaning the Angels;) but concerning mortal men and women, and those none of the best either as to wisdom or virtue, but cloathed with the worst of vices; and testifies, that these are the persons even to his time received, and reputed as Gods in the cities and countries.*

And the same Observation he inculcates in the xiv. book, chap. 16. p. 755. C. D. And the same animadversion he makes upon the *Egyptian Cosmogony* deliver'd by *Diadorus Siculus* (who liv'd and died before *Philo Byblius's* time, and therefore his *Cosmogony* could not be forg'd by *Philo*) which in substance, as *Grotius* hath observed, agreeth with *Sanchoniatho's*, but is more large (as later commentaries use to be) in particulars, and nice in attempts to a mechanick explication of the generation of the world, without any help from God.

This consent is an argument, that they both took their notions from the same fountain, *Thoth*. *Eusebius's* reflections thereon are express'd p. 21. D. Ὁυδὲ μέχρ' ὀνόματι τοῦ Θεοῦ μνημονεύσας ἐν τῇ κοσμογονίᾳ. *He never so much as mentions God, so far as to name him in the making of the world.*

This

## 10 REMARKS *on the* COSMOGONY.

This I have prov'd the more diligently, that I may evince, that altho' *Porphyry* affirms our *Santhoniatho* to have receiv'd memoirs or information from *Hierombalus*, a Priest (meaning perhaps *Jerubbaal*, or *Gideon*, who nevertheless was no Priest) of *Ida* or *Jehovah*; which hath misled some learned Men to fancy, that he agreed with *Moses* in the doctrine of the Creation: Yet it appears not in this fragment, that he therein believ'd the *Mosaical* books, which were the rule of *Gideon's* Faith; but on the contrary, whosoever distinctly understands his *Cosmogony*, will see that it is directly opposite to *Moses's* scope, as we have shewn under the conduct of *Eusebius*.

It is likely indeed, that being an inquisitive man, he took informations from men of divers Religions and Countries, and that in some other book written concerning *Jewish* affairs, which *Porphyry* intimates that he wrote, he might make use of *Gideon's* memoirs. But in this piece which we have, he comes not so low in time, as to speak of the very beginning of the *Jewish* nation, (which was in the promise to *Abraham*, that God would give *Canaan* to his posterity) as will appear before we finish this Discourse.

In

## REMARKS on the COSMOGONY. 11

In the mean time, because I have prov'd that *Sanchoiatho*, in his *Cosmogony* follows *Thoth*, not *Moses*, into the foulest sink of Heathenism, which is neglect of the sovereign and only true God, in the making, and consequently in the governing of the world; it follows that he has miss'd the foundation of all true natural Religion, which is love and obedience to him as the Founder and Supporter of our being; to be express'd not only in silent thoughts, but in open solemn Prayers and Thanksgivings, join'd with constant and publick profession of his Truth and Worship, and universal Justice and Charity to mankind, as participating of his divine Perfections.

And instead hereof he hath laid the foundation of the vain foolish Religion of the *Phœnicians* and *Egyptians*, Who worshipp'd the creature rather, or more (עֲבָדָה) than the Creator, God blessed for evermore. The otherwise doubtful sense of the preposition עֲבָדָה must be determin'd by the context, which saith, *They glorified him not as God, and retain'd him not in acknowledgment*, to signify their preferring the creature in the manner of their Worship before the Creator, as the vulgar *Latin* and the ancient *Syriac* express it: *Creatura potius quam Creatori servi.*

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*serviebant.* Which, in God's esteem, and the judgment of true reason, is to slight and pass him by, agreeably to *Beza's* translation, *Præterito Creatore*, approaching to this import, *against the Creator*, or, *in affront to him*. So *ᾧ ἐν τῷ νόμῳ* is, *in opposition to the Law*, Acts xviii. 13. and *ᾧ ἐν τῷ διαταγμένῳ* imports, *so besides imperial Constitution, as to be contrary to it*. And the *Æthiopic* translation says, *They left the Creator*.

And this *Philo Byblius* confirms, witnessing, in his Preface to his translation of *Sanchoniatho*, that he found this to be the true Constitution, *after search into a great abundance, or wood of Books, not to be found among the Greeks*, πολλὴν ἐξερανησαμένῳ ὕλῃ, ἔχῃ τὸ παρ' Ἑλλήσι. Euseb. p. 32. C.

Nevertheless, tho' this corrupt Constitution of publick Religion open'd a wide door to Atheism in some, and occasion'd a general corruption in the Religion of the *Babylonians* or *Chaldeans*, hence taken, as *Lucian de Deâ Syriâ* acknowledges; and in the *Greeks*, whom the Apostle affirms to offer their Sacrifices in like manner, *Δαιμονίοις ἢ ὄντι*, *to inferior beings* whom they worshipp'd, and *not to the sovereign God*, 1 Cor. x. 20. Whence also the *Thuscan* and the *Roman*

*Roman* deriv'd, tho' with some variety: Yet it could not extinguish all knowledge of the sovereign God continued by natural light, and the tradition of the best Patriarchs in the world; whereof the Scripture affords some instances before the *Jewish* polity was form'd by *Moses*, in *Melchisedeck* King of *Salem*; *Abimelech* in *Abraham's* time; *Job* and his friends; and even near to *Thoth's* Dominions, or rather in them, viz. in *Thebais*, or the *Upper Egypt*, after his time. The Worship of *Cneph*, which seems to be the name of their sovereign God, prevail'd so much, that those people paid nothing towards the charge of those animals us'd in the *Lower Egypt* in the service of their inferior Gods.

For *Plutarch de Iside & Osiride* testifies, that they own'd no mortal Being to be a God, but their God *Cneph*, whom they asserted to be without beginning and without end, and therefore paid not the charge laid on others, as above.

*Porphry*, in *Euseb. lib. iii. cap. ii. p. 115.* saith, *Cneph* was an Egyptian name of the *ἄμικρυός*, the Maker or Framers, and Governor of the universe. He, as we have seen, was not owned in *Thoth's Cosmogony*; but where *Cneph* was worshipp'd, viz. in *Thebais*,  
as

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as he was at least in later times; he seems to be the same that in *Strabo* is call'd *Cnephis*, who had a Temple in *Syene*, the remotest part in *Thebais*.

*Philo Byblinus*, *Euseb.* p. 41. C. saith, the Phoenicians call'd him the good Daemon, but the Egyptians (*ἰσοίως*) to the same sense call'd him *Cneph*; and they draw him as a dragon, or serpent, but put on him a hawk's head. Concerning him *Epeis*, call'd by them the greatest Hierophant, and Scribe, saith, The first most divine Being is a serpent having a hawk's head, beautiful to look on, who, if he opens his eyes, fills the universe with light in his first-born region; if he winks, darkness is made.

This seems to import, that he believ'd *Dæmon* to be originally a *Phœnician* word, from *𐤏* sufficiency, with the Greek termination *μων* added to it: And *Grotius* also approves such deduction of it from the East. If I may adventure to offer an Etymology of *Cneph*, it shall be from *𐤏𐤍* which in *Arabic* signifies, he preserv'd, or cover'd, any way, especially with his wings; a name very proper to the great Preserver of men. And I have observ'd divers *Coptic* or *Egyptian* words to be of kindred to the words of their neighbours the *Arabians* and *Hebrews*.

I have



I have also reason to believe these *Theban Egyptians* to have been of a Religion nearer the true, than those that were in the *Lower*, more known *Egypt*, call'd *Rabab*, and *Delta*, and that even in the eldest times, just before *Abraham's* death; because I find that then *Amosis*, or *Tethmosis*, their King, who forc'd the *Phenician pastors* (*Hycsi*) out of the *Lower Egypt*, did also thus far mend the Religion of that *Lower Egypt*, and of the *Phenicians* before governing there, that he suffer'd them no longer to sacrifice men, as before they had done. *Euseb. lib. iv. cap. 16. p. 155.* out of *Manetho* and *Porphry*.

But I must not insist on this single instance of great antiquity; much less may I long insist on the instance of the *Athenian* Altar, ἀνὰ τὸ Θεῷ, *To the unknown God*. Which inscription clearly enough intimates that Altar to be design'd to some God distinct from all the Gods they ordinarily worshipp'd, but had not found their Sacrifices to them available to stop the plague; and therefore this Altar was erected to him, whom they confess'd they knew not, nor did at other Altars worship: And *He, St. Paul*, tells them, *was the God that made the world, the Lord of heaven and earth.*

*But*

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But his informing them in this matter doth not prove they knew so much before, but rather intimates, that they did not know it; and in confession of their perplexing ignorance set up this Altar to a God that might know it, and take it as an honour intended to him, tho' they had no distinct knowledge of him. So *Tertullian* intimates, *Adversus Marcionem, lib. i. Invenio planè ignotis Deis aras præstitutas, sed Attica idolatria est.*

Whence it follows that this, who is the only true God, was not any one of the Gods worshipp'd in their ordinary settled State-Religion, but was indeed made their refuge in an extraordinary case, by the advice of a philosophical Man, *Epimenides*, or whoever else counsell'd the setting up of that Altar. Him *St. Paul* advises to make the constant, and only Object of their Devotion: He being the true *Θεὸς ἀπορρηκτὸν*, fit to be fled to in all emergencies; and such were none of their deities settled by Law.

But let this suffice to shew, that tho' *Thoth's Cosmogony*, and Religion thereunto suited, had no care of the Honour of the sovereign God, and spread its influence far upon the State-Religion in most heathen Countries; yet it could not totally and uni-  
versally

verfally obliterate that fenfe of him, which his works, and his beft fervants did propagate in the world, in their more private sentiments efpecially.

A particular confideration of all things couch'd in this *hypothesis* would require a large difcourfe, and divert me both from the Author's and my chief defign, which is the History of the rife and progrefs of this heathen Religion.

Wherefore I will avoid making remarks, both upon fuch commendable philofophical notions as are hinted therein; which gave ground to the great reputation which *Thoth* gain'd in the world; and alfo upon thofe many defects (which yet are a good fign of its great antiquity; Philofophy being then very imperfect) which might be fhewn therein: By reason whereof it's altogether infufficient to give a fatisfactory account of the appearances which are obferv'd even in the inanimate parts of this fystem, becaufe there are no *laws of motion* of matter.

Much lefs will it anfwer what experience fhews to be in the living agents, whether irrational or rational; here being no *laws of natural reafon* mention'd; to all which it yet vainly pretends, becaufe it pretends to give a *Generation of the whole World*; and

consequently it must pretend to contain all that is necessary, either to constitute, or to preserve the entire system thereof; but it's far from performing answerably to such high pretensions.

Yet there is one passage which hath sometimes made me guess, that *Thoth* consider'd the Earth as a planet shining to some distance; for after he had spoken of the *Zaphesemin*, he saith, *Môt shone out of the Sun and Moon*.

Here by *Môt* thus distinguish'd from all the rest of the world, I cannot understand that first muddy matter of which, he saith, all was made, that had now put on all variety of forms, and ceas'd to be what it was formerly. Nor can any other part of the universe claim this name so well as the teraqueous globe, which we call the Earth. Now this, he saith, *shone out*, using the word ἐξέλαμψε; so as its shining is imported to be like that of the Sun, Moon, and Stars.

Nevertheless, because he is silent concerning such motions as must be allow'd it, if it be made a planet, I will not conclude that he thought so. But to try if I could find farther information, I look'd into this *Egyptian Cosmogony*, as it's deliver'd by *Diodorus*

*dorus Siculus* ; there I find not *shining* mention'd as belonging to the Earth, but he saith it was εἰλάρμον ἐν ἑαυτῷ καὶ στροφεόρμον συνεχῶς, *rolled within it self, and turned continually.* These motions, if join'd with the light, or shining before, would make one suspect the more, that such a notion was in *Thoth's* head.

But these Historians have not written like Astronomers. Let others consider it farther, if they please : I resolve to pass from all physiological speculations, and to fix upon only what concerns the Religion and History here deliver'd.

Wherefore I must desire the reader to observe, that he makes all the *Stars*, comprehending both the fix'd ones and the planets, to become in process of time *intelligent animals*, tho' at first they had life without sense. And this is to intimate, that these heathen Deities, the *Zophesemin*, the stars, pass'd gradually from the life of plants, which have no sense ; yet some of them were worshipp'd, through the state of sensible animals, which were more solemnly serv'd, till at length they became to be *μεγα, perfect intelligences* ; and so worthy to challenge the highest worship, which they gave to them, in which their State-Religion rested. And here lay their fundamental error.

Only I must add, from what *Eusebius* in his iii<sup>d</sup> book hath prov'd out of *Manetho*, *Diodorus Siculus*, *Chæremôn*, &c. that the *Egyptians*, who were taught by the *Phœnicians* master, *Thoth*, did affirm that the same subtile matter, which being in great abundance in the Stars, made them intelligent, did reside in their sacred beasts, plants, and men, and escap'd death. And this made them fit to partake of such worship, as they gave to the *Stars*, being there also intelligent and voluntarily influential upon mens preservation.

And tho' this their doctrine might give occasion to some subtile men, that believ'd matter could not understand or govern the world, to be irreligious; yet they found that their people generally fell into no such speculations, and were much more inclin'd to have numberless Gods than none: And therefore they govern'd them by these principles of idolatry, by which they could make their ancestors and themselves to be ador'd, tho' they were directly contrary to the true idea of the only wise, good, and just mind, who is the first Cause and Governor of the world; to the worship of whom only the true Religion calleth men.

That

That the Stars, Elements, or great parts of the world, and all the *Winds*, were natural and eternal Gods. - Compare the beginning of this *Cosmogony*, in which Wind does much, with *Diodor. Sicul. in Euseb. p. 59. C.*

The learned *Bochart* hath rightly given the original of the name *Zophesemin* from the *Hebrew* צופה *tsophe*, signifying speculators or observers, and שמים *samajim*, *i. e.* Heaven: But he does violence to the author's whole text and scope; besides, that he opposes *Eusebius's* just reflection upon him, as not propounding the inhabitants of Heaven *i. e.* Angels, for Deities, when he interprets these *Zophesemin* to be Angels. For how should Angels be bred, as these are said to be, out of Mud? How, when Angels are so generated, shall the Sun, Moon, and Stars shine out? How shall Angels be shap'd like an egg, or in a roundish form? The truth is, his mind was prepossess'd with Christian notions, and he vainly imagin'd that an Hea-then must be so too. But *Sanchoniatho* meant only, that the celestial bodies are intelligent, and see what is done here below; and therefore were to be ador'd as Gods.

This error of the *Egyptians* founded only on the regularity of their motions, (all which appearances our learned Professor

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Mr. *Newton* has demonstrated may be perform'd without any knowledge, only by the laws of the motion of projected bodies, and the principles of Hydrostaticks) yet was generally receiv'd both in the East, and among almost all the sects of the *Greek* Philosophers, yea by some learned *Jews* and Christians, but with different effect: For *Origen* and his followers escap'd the mischief of it by adhering to *Christ's* maxim, *Matth. iv. 10. Orig. lib. v. p. 237.* But the Philosophers were seduc'd by it to defend Heathenism, which is built upon it.

If there be any excuse to be made for this neglect of the supreme Deity, which is visible both in this *Cosmogony*, and in all the History of *Phœnician* Religion which follows, it must be that which the later Heathens constantly plead, *viz.* that the honour given to his inferior ministers of state, in the government of the world, would be taken by him as redounding to the honour of their sovereign; and that they might and would intercede with him in behalf of their worshippers. But there is no sufficient evidence given of either of these two positions which so boldly presum'd, but both are directly contrary to the foundations of true Religion, both as it was establish'd among the *Jews*,  
and



and as it is settled by *Christ* among his followers.

But there is nothing in our Author to oblige me to prosecute this matter any farther; and therefore here I leave it to the reader's farther consideration, and pass to the History, which in our Author is thus delivered.



## C H A P. II.

### *The History of the principal line.*

#### GENERATION I.

“ **O** *F the Wind Colpias, and his wife*  
 “ *Baau, or Baut, as Bochart reads,*  
 “ *were begot two mortals, call'd*  
 “ *Protogonus (Πρωτόγονος) and Æon (Αἰών)*  
 “ *and Æon found out the way of taking*  
 “ *food from trees. The first generation of*  
 “ *mortals.*

GEN. II. “ *Those that were begotten by these*  
 “ *were called Genus and Genea (Γένος, Γενεά)*  
 “ *and dwelt in Phœnicia: But when great*  
 “ *droughts came, they stretched their hands*  
 “ *up to Heaven towards the Sun; for him,*  
 “ *he saith, they thought the only Lord of*  
 “ *Heaven,*

“ *Heaven, calling him Beelfamin, which in*  
 “ *Phoenician is Lord of Heaven, in Greek*  
 “ *is Ζεύς. Then he charges mistake upon the*  
 “ *Greeks, saying : For we, not vainly, have*  
 “ *frequently distinguish’d those names, but*  
 “ *with respect to the later signification of*  
 “ *names accruing to them from later things ;*  
 “ *which the Greeks not knowing, have con-*  
 “ *strued otherwise, being deceiv’d with the*  
 “ *ambiguity of their significations.*

GEN. III. “ *Afterwards, from Genus the*  
 “ *son of Protogonus and Æon, other mortal*  
 “ *issue was begotten, whose names were (Φῶς,*  
 “ *Πῦρ, & Φλόξ) Light, Fire, and Flame.*  
 “ *These found out the way of generating fire*  
 “ *by the rubbing of pieces of wood against*  
 “ *each other, and taught men the use thereof.*

GEN. IV. “ *These begat sons of vast bulk*  
 “ *and height, whose names were given to*  
 “ *mountains on which they first seiz’d : So*  
 “ *from them were nam’d mount Cassius and*  
 “ *Libanus, Antilibanus and Brathys.*

GEN. V. “ *Of these, saith he, were begot-*  
 “ *ten Memrumus and Hypsuranius (or, as*  
 “ *Bocbart reads it, who is also call’d Hypsura-*  
 “ *nus) “ but they were so nam’d by their mo-*  
 “ *thers, the women of those times, who with-*  
 “ *out shame lay with any man they could light*  
 “ *upon.*

“ *Then*

“ Then, saith he, Hypsuranius *inhabited*  
 “ Tyre. (No mention of the isle in the  
 “ Greek, but *Vigerus* hath unreasonably in-  
 “ serted it into the Translation, tho’ it be cer-  
 “ tain that the town in the isle was built long  
 “ after these days.) “ *And he invented the*  
 “ *making of huts of reeds and rushes, and*  
 “ *the paper reeds. And he fell into enmity*  
 “ *with his brother Usous, who first invented*  
 “ *covering for his body out of the skins of*  
 “ *wild beasts which he could catch.*

“ *And when violent tempests of winds and*  
 “ *rains came, the boughs in Tyre being rubb’d*  
 “ *against each other, took fire, and burnt the*  
 “ *wood there. And Usous having taken a*  
 “ *tree, and broke off its boughs, first was so*  
 “ *bold as to venture upon it into the sea.*

“ *And he consecrated two σήλαι, ruder*  
 “ *stones translated pillars, to Fire and Wind*  
 (probably those violent ones that had burnt  
 the wood;) “ *and he bow’d down to (or wor-*  
 “ *shipp’d) them, and pour’d out to them the*  
 “ *blood of such wild beasts as had been caught*  
 “ *in hunting. But when these were dead,*  
 “ *those that remain’d consecrated to them*  
 “ *παίδας, stumps of wood, and σήλαι, wor-*  
 “ *shipping them, and kept anniversary feasts*  
 “ *unto them.*

In this Generation are set the first instances of bloody sacrifices, and consecration of *σηλαί* and *ράβδοι* to beings below the heavenly bodies: And the founders of this Religion are intimated to be afterwards so worshipp'd themselves; which is *Αποθέωσις*, with the addition of anniversary feasts. But *Moses* gives us an example of an earlier sacrifice to the true God, made by *Abel* of the firstlings of his flock.

GEN. VI. “ *After many years from the generation of Hypsuranius (which is the fifth) came Agreus and Halieus, the inventors of the arts of hunting and fishery, from whom huntsmen and fishermen are nam'd.*

GEN. VII. “ *Of these were begotten two brothers, the inventors of iron, and of the forging thereof. One of these, call'd Chryfor, whom he affirms to be Hephæstus or Vulcan, exercis'd himself in words and charms, and divinations; and he found out the hook, bait, and fishing-line, and boats slightly made; and that he was the first of all men that sail'd. Wherefore he also was worshipp'd after his death for a God, and they call'd him Diamichius (or rather dividing the word Zeus. Michius, i.e. Machinator, the great inventor or engineer)*  
“ *and*

“ *and some say his brothers invented the way*  
“ *of making walls of brick.*

GEN. VIII. *Afterwards from this generation*  
“ *came two brothers, one of which was call'd*  
“ *Technites, i. e. the artist, the other Gei-*  
“ *nus Autochthon, the home-born man of the*  
“ *earth. These found out to mingle stubble,*  
“ *or small twigs, with the bricky earth, and*  
“ *to dry them by the sun; and so made*  
“ *tiling.*

GEN. IX. “ *By these were begotten others,*  
“ *of which one was call'd Agrus (Field)*  
“ *the other Agrouerus, or Agrotos (Huf-*  
“ *bandman) who had a much worshipp'd sta-*  
“ *tue, and a temple carry'd about by one, or*  
“ *more, yoke of oxen in Phœnicia. And in*  
“ *books (or, as Bochart reads, among the*  
people of *Byblus)* “ *he is eminently call'd*  
“ *the greatest of the Gods. These found out*  
“ *how to make courts about mens houses,*  
“ *and fences, and caves, or cellars. Huf-*  
“ *bandmen, and such as use dogs in hunting,*  
“ *derive from these: And they are also call'd*  
“ *Aletæ, and Titans.*

GEN. X. “ *From these were begotten Amy-*  
“ *nus, and Magus, who shew'd men to con-*  
“ *stitute villages and flocks.*

## C H A P. III.

*The History of the second line.*

GEN. XI. “ **F**ROM these men were be-  
 “ got Misor and Sydyc,  
 “ i. e. *Well-freed*, and  
 “ *Just*. These found out the use of salt.

GEN. XII. “ From Misor came Taautus,  
 “ who found out the writing of the first let-  
 “ ters, whom the Egyptians call’d Thoor,  
 “ the Alexandrians Thoyth, and the Greeks  
 “ Hermes: But from Sydyc came the Dio-  
 “ scuri, or Cabiri, or Corybantes, or Samo-  
 “ thraces. These, he saith, first invented  
 “ the building a Πλοῖον, or compleat ship.

GEN. XIII. “ Of these others came, who  
 “ found out herbs, the cure of bitings and  
 “ charms.

Contemporaries with the 9<sup>th</sup> and 10<sup>th</sup> Generations were such, whose descent from the first man is pass’d over in silence, which I shall shew to be design’d to conceal the antiquity of the better line, and the better religion.

“ In these mens age, viz. in the 9<sup>th</sup> and  
 “ 10<sup>th</sup>, there was one Elioun, which im-  
 “ ports in Greek Hypsistus, the Most High;  
 “ and

“ and his wife was call'd Beruth, which  
 “ dwelt about Byblus, from whom was be-  
 “ gotten one Epigeus, or Autochthon, whom  
 “ they afterwards call'd Ouranus, i.e. Hea-  
 “ ven. So that from him that element which  
 “ is over us, by reason of its excellent beau-  
 “ ty is call'd Heaven: And he had a sister of  
 “ the same parents, call'd Ge, i.e. Earth;  
 “ and by reason of her beauty the earth had  
 “ her name given to it.

“ Hypsistus, the father of these, dying in  
 “ fight with wild beasts, was consecrated,  
 “ and his children offer'd sacrifices and li-  
 “ bations to him.

“ But Ouranus taking the kingdom of his  
 “ father, married his sister Ge, and had by  
 “ her four sons: 1. Ilus, who is call'd Cro-  
 “ nus. 2. Betylus. 3. Dagon, who is Si-  
 “ ton, or the God of corn. 4. Atlas.

“ But by other wives Ouranus had much  
 “ issue; wherefore Ge being griev'd at it,  
 “ and jealous, reproach'd Ouranus, so as  
 “ they parted from each other. But Oura-  
 “ nus, tho' he parted from her, yet by force  
 “ invading her, and lying with her when he  
 “ list'd, went away again; and he also at-  
 “ tempted to kill the children he had by her.  
 “ Ge also often defended or avenged her self,  
 “ gathering auxiliary powers unto her.

“ But

*“ But when Cronus came to man’s age;  
“ using Hermes Trismegistus as his counsel-  
“ lor and assistant (for he was his secretary)  
“ he oppos’d his father Ouranus, avenging  
“ his mother. But Cronus had children,  
“ Persephone and Athena; the former died  
“ a virgin, but by the counsel of the latter,  
“ Athena, and of Hermes, Cronus made of  
“ iron a scimeter and a spear. Then Her-  
“ mes speaking to the assistants of Cronus  
“ with enchanting words, wrought in them  
“ a keen desire to fight against Ouranus in  
“ the behalf of Ge. And thus Cronus war-  
“ ring against Ouranus, drove him out of  
“ his kingdom, and succeeded in the impe-  
“ rial power or office.*

*“ In the fight was taken a well-belov’d  
“ concubine of Ouranus big with child. Cro-  
“ nus gave her in marriage to Dagon, and  
“ she brought forth at his house what she had  
“ in her womb by Ouranus, and call’d him  
“ Demaroon.*

*“ After these things Cronus builds a wall  
“ round about his house, and founds Byblus,  
“ the first city in Phœnicia. Afterwards  
“ Cronus suspecting his own brother Atlas,  
“ with the advice of Hermes throwing him  
“ into a deep hole of the earth, there bu-  
“ ried him.*

*“ At*



“ *At that time the descendents of the Di-*  
 “ *oscuri having built some tumultuary, and*  
 “ *other stronger ships, went to sea, and being*  
 “ *out over against mount Cassius, there con-*  
 “ *secrated a temple.*

“ *But the auxiliaries of Ilus, who is Cro-*  
 “ *nus, were call'd Eloim, i.e. Ilus's men, or*  
 “ *those that were for Cronus. But Cro-*  
 “ *nus having a son call'd Sadid, dispatch'd*  
 “ *him with his own sword, having a suspi-*  
 “ *cion of him, and depriv'd his own son of*  
 “ *life with his own hand.*

[Bochart, in his *Canaan*, p. 784. C. saith, that שרר in *Arabic* signifies *robustus*, a strong man, and intimates it to be of kindred to *Shaddai*.] “ *So also he cut off the head of*  
 “ *his own daughter, so as all the Gods, the*  
 “ *Eloim, were amaz'd at the mind of*  
 “ *Cronus.*

“ *But in process of time, Ouranus being*  
 “ *in flight, or banishment, sends his daugh-*  
 “ *ter Astarte, with two other sisters, Rhea*  
 “ *and Dione, to cut off Cronus by deceit,*  
 “ *whom Cronus taking, made wives of these*  
 “ *sisters. Ouranus understanding this sent*  
 “ *Eimarmene and Hora, Fate and Beauty,*  
 “ *with other auxiliaries, to war against*  
 “ *him: But Cronus having gain'd the af-*  
 “ *fections of these also, kept them with him-*  
 “ *self.*

“ *self. Moreover the God Ouranus devis’d*  
 “ *Bætulia, contriving stones that mov’d, as*  
 “ *having life.*

“ *But Cronus begat on Astarte seven*  
 “ *daughters call’d Titanides, or Artemi-*  
 “ *des; and he begat on Rhea seven sons;*  
 “ *the youngest of which, as soon as he was*  
 “ *born, was consecrated a God. (Muth, I*  
 “ *suppose.) Also by Dione he had daughters;*  
 “ *and by Astarte moreover two sons, Pothos*  
 “ *and Eros, i. e. Cupid and Love.*

“ *But Dagon, after he had found out*  
 “ *bread-corn and the plough, was call’d*  
 “ *Zeus Arotrius.*

“ *To Sydyc, or the just, one of the Tita-*  
 “ *nides bare Asclepius. Cronus had also in*  
 “ *Peræa three sons: 1. Cronus, his father’s*  
 “ *name sake. 2. Zeus Belus. 3. Apollo.*

In the next paragraph our Author brings in another family of men, of which *Nereus* is the first nam’d; whose lineage and original he conceals, representing them only as contemporaries with *Ouranus* and *Cronus*, and engag’d in a war against *Ouranus*, from whom he was separated: Which implies indeed, that he had formerly been conjoin’d with him, but upon what account he mentions not; only he tells us, that in that war *Ouranus* stuck to his last-born son *Demaraon*,  
 and

and intimates that the overthrow of him, who hardly escap'd, was fatal to *Ouranus*; for the next thing we hear of him is his being caught by ambush, which brought him to his end.

Consider whether this relate not to Inhabitants of the isles, and remote shores wash'd by the great sea, *i. e.* the *Mediterranean*, the biggest they knew. So *Isaiah* lx. 5. describes the *European* converts to the *Messiah* by the abundance of the sea: And *Moses*, *Gen.* x. 5. saith of the sons of *Japhet*, *By these were the isles of the Gentiles divided by their lands*; comprehending not only the small lands furrounded with water, but *Greece* and *Italy*, yea all *Europe*, as the country the *Jews* went to by sea, as *Mr. Mead* hath shewn.



## CHAP. IV.

### *The History of the last line.*

“ **C**ontemporary with these were Pontus and Typhon, and Nereus  
 “ the father of Pontus. From Pontus came Sidon, who by the exceeding  
 F “ sweetness

“ sweetness of her voice, or singing, found  
 “ out first the hymns of odes or praises, and  
 “ Posidon or Neptune.

“ *But to Demaroon was born Melicartus,*  
“ *who is also called Hercules.*”

“ Then again Ouranus makes war against  
 “ Pontus, and being separated from him,  
 “ joins with Demaroon.

“ Demaroon *invades* Pontus, *but* Pontus  
“ *puts him to flight*, and Demaroon *vows*  
“ *a sacrifice for his escape.*

“ But in the thirty second year of his power  
 “ and reign Ius, who is Cronus, having laid  
 “ an ambuscade for his father Ouranus in a  
 “ certain midland place, and having gotten  
 “ him into his hands, cuts off his privities  
 “ near fountains and rivers. There Ouranus  
 “ was consecrated, and his spirit or  
 “ breath was separated, and the blood of his  
 “ secrets dropt into the fountains and waters  
 “ of the rivers; and the place is shew'd un-  
 “ to this day.

“ These are the memorables of Cronus,  
 “ these the venerable things of the life of  
 “ those that liv’d in Cronus’s time, which  
 “ are so much cried up among the Greeks,  
 “ who were the first and golden generation  
 “ of men, who enjoy’d that blessed felicity of  
 “ the ancients. [This is Eusebius’s reflection

tion on these times, as describ'd by our *Sanhoniatho*.]

" *Then our Historian, after some things*  
 " *interpreted, goes on saying: But Astarte*  
 " *call'd the Greatest, and Demaroon enti-*  
 " *tal'd Zeus, and Adodus nam'd King of*  
 " *the Gods, reign'd over the country by Cro-*  
 " *mus's consent or authority: And Astarte*  
 " *put on her head, as the mark of her sove-*  
 " *reignty, a bull's head.*

[I conceive that by the bull's head, which our Author affirms *Astarte* to have put on as a mark of sovereignty, he plainly means the bull's horns; for it's certain that a horn is in the Eastern languages an emblem or expression noting royal power, as in *1 Sam. ii. 10.* and many other places. The Eastern mens notion of this symbol we may learn from the words of *Zedekiah*, who put on horns of iron, to express to *Ahab* that, as it were, with such he should push, or gore the *Syrians*, till he had destroy'd them, *1 Kings xxii. 11, &c.* The same destruction did *Astarte* threaten by her horns to the enemies of the family of *Cromus*, whose Name relates to קרן *keren*, a horn.

And I am prone to think, that the stamp on the *Sidonian* money, which *Lucian de Deâ Syriaâ* assures us was a woman sitting on

a bull; did originally signify no more than the royal power of *Astarte*, to whom their temple was consecrated; altho' the *Greek* mythic writers have made a prodigious fable of it concerning *Jupiter* turn'd into a bull, and so carrying away *Europa*. *Lucian* sufficiently intimates, that he thought *Astarte* and *Europa* the same person, to whom the *Sidonian* temple was dedicated. And it's no wonder that *Astarte* should be call'd *Europa*, since *Bochart* hath shewn, that this name in *Phœnician* speech signifies the white-fac'd, or fair: For that epithet must needs belong to her, whom our *Sanchoniatho* assures us, that the *Greeks* call'd *Aphrodite*, or *Venus*, the goddess of love.

I know that the *Greek* Mythologists have plac'd *Europa*, and their deities also, in later times than *Sanchoniatho* does; but I wonder not at such gross mistakes in them, who wrote many Centuries after him, and concerning strangers to their country.]

“ But travelling about the world, she  
 “ found a star falling from the air, or sky,  
 “ which she taking up, consecrated in the  
 “ holy island Tyre. And the Phœnicians  
 “ say, that *Astarte* is she, who is among the  
 “ *Greeks* call'd *Aphrodite*.

“ Cronus

“ Cronus also, going about the world,  
 “ gave to his own daughter Athena the king-  
 “ dom of Attica: But when there was a  
 “ plague and mortality, Cronus made his  
 “ only Son [There’s not a word of a lawful  
 wife, which *Vigerus* adds; but elsewhere it’s  
 express’d, that the only son he had was by  
 a nymph of that country call’d *Anobret*]  
 “ a whole burnt-offering to his father Ou-  
 “ ranus.

[This History is told in two other places  
 in *Eusebius*, viz. p. 40. C. p. 156. D. with  
 these additions and variations. 1. It’s added,  
 that *Cronus* did thus in compliance with an  
 ancient custom of Princes so to do. 2. That  
 such sacrifices were offer’d as λύτρον τιμωροῖς  
 δαίμοσι, and that also ἀντὶ τῶ πάντων φθορᾶς, to  
 appease avenging Dæmons, and to buy off ge-  
 neral destruction. 3. That his son so sacrific’d  
 was called *Jeoud*, because he was the only  
 child he had by the nymph *Anobret*. 4. That  
 this *Cronus*, after his death, was consecrated  
 into the Planet, which is by his name call’d to  
 this day *Cronus* in *Greek*, in *Latin Saturn*.

The Variations are two.

1. In these places *Cronus* is said to be  
 call’d *Israel* by the *Phœnicians*; whereas  
 throughout our Fragment of the *Phœnician*  
 History he is never so call’d, but often *Ilus*.

This *Gratius*, in his notes upon his book *De Veritate Relig. Christ.* p. 43. in the edition join'd to his notes on the latter part of the New Testament, hath shew'd to be a mistake of the transcriber. 2. In these places distress of war is made the occasion, whereas in our Fragment the plague is made the motive. Both may be true, his country might be afflicted at once with war and the plague.]

“ *And Cronus was circumcis'd in his pri-*  
 “ *vities, and forc'd his auxiliaries to do the*  
 “ *same.*

“ *And not long after he consecrated, after*  
 “ *his death, another son, which he had by*  
 “ *Rhea, call'd Muth; so the Phoenicians*  
 “ *call Death, or Pluto.*

“ *After these things Cronus gives the city*  
 “ *Byblus to the Goddess Baaltis, which is*  
 “ *Dione; and Berytus he gave to Posidon,*  
 “ *and to the Cabiri, and to husbandmen and*  
 “ *to Fishermen, who consecrated the remains*  
 “ *of Pontus in or unto Berytus.*

“ *But before these things the God Taati-*  
 “ *tus, having formerly imitated or repre-*  
 “ *sented Ouranus, made images of the coun-*  
 “ *tenances of the Gods, Cronus and Dagon,*  
 “ *and form'd the sacred characters of the*  
 “ *other elements. He contriv'd also for*  
 “ *Cronus*



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# of Sanchoniatho's Ge- ed

scs.

“ Cronus the ensign of his royal power, four  
 “ eyes partly before and partly behind, two  
 “ of them winking as in sleep; and upon his  
 “ shoulders four wings, two as flying, and  
 “ two as let down to rest. The emblem was,  
 “ that Cronus when he slept yet was watch-  
 “ ing, and waking yet slept: And so for his  
 “ wings, that even resting he flew about, and  
 “ flying yet rested. But the other Gods had  
 “ two wings each of them on their shoulders,  
 “ to intimate that they flew about with or  
 “ under him. He also had two wings on  
 “ his head, one for the most governing part  
 “ the mind, one for the sense.

“ But Cronus coming into the South coun-  
 “ try, gave all Egypt to the God Taautus,  
 “ that it should be his kingdom. These  
 “ things, saith he, the Cabiri, the seven sons  
 “ of Sydyce, and their eighth brother Ascle-  
 “ pius, first of all set down in memoirs, as  
 “ the God Taautus commanded them.



## PART II.

### NOTES ON THE TABLE.



#### CHAP. I.

*Shewing the consent of the number of Generations in Sanchoniatho, with the like number in Moses's Genealogies; and proving the connection between Sanchoniatho and Eratosthenes.*

#### SECTION I.

**UPON** a careful review of all that I have written concerning these two ancient Authors, I have thought that it will tend much to the read-  
ing satisfaction, that I should exhibit summarily both these Authors the connection between them,  
and

and the years of the world, which I have annex'd to them, upon reasons given in the following discourse.

Both these Authors are the more credible, and fitter to be oppos'd to the extravagant accounts which are given us from *Manetho* (a Priest of *Sabenne* in the *Lower Egypt*) in those remains which we have of *Africanus*; and also to those different, yet still extravagant numbers, which *Herodotus* and *Diodorus Siculus* tell us they receiv'd from those Priests of *Lower Egypt*; because both my Authors had view'd and compar'd their Notes with the original records kept at *Diospolis*, or *No-Ammon* in the *Upper Egypt*, as *Eusebius*, *Philo Byblius* and *Syncellus* testify.

But *Sanchoniatho* had a peculiar advantage in this, that not only his own time was many Centuries before all Historians that we have extant; but also he search'd at his own town *Berytus*, the records that were there deposited, and kept by the *Cabiri*, appointed by *Thoth* to set down these antiquities before he went into *Egypt* to be King there; which must be about 800 years, or more, elder than his time.

Agreeably to the manner of such ancient History, *Sanchoniatho* hath distinguish'd times

no otherwise than by the several generations of the persons that liv'd therein ; and as to far the greater part of the remains, I see no cause to suspect corruption therein : Only I find cause to suspect there has been some dislocation in about three lines relating to the three last generations in his genealogy, whereof I have propos'd an easy way of correction with very little alteration.

Nevertheless I have taken care, even in my Table, to represent the Author's Genealogy just as I found it, without any correction, in one column ; and have put my correction in a column by it self, that the reader may not be impos'd upon by me, but may judge for himself, whether I had reason to make a correction, or not.

But before I justify my correction, I will observe what is clear and useful in it, even without any change therein to be made.

1. It's clear that *Sanchoziatho*, just after he had deliver'd his *Casmogeny*, or Generation of other parts of the world, begins his History of mankind with his way of producing the first man, whom *Philo* names very significantly, *Protegonus*.

2. It's clear that this fragment of our Author ends with sending of *Thoth*, the son of *Misra*, into *Egypt*, to govern there ; and

occa-

occasionally mentions *Cnaa*; who is known to be *Canaan*, *Mizraim*'s brother, as the first *Phœnician*, and living about that time. Now it's very clear, that *Misôr* is the singular number of *Mizraim*, and signifies the first founder of the *Egyptian* distinct monarchy, separated from the rest of *Ham*'s large dominions: And it's confess'd by *Manetho* and others, that the second King was the son of the first; and they call him *Atbothes*, which is the same name with *Thoth*; abating only the *Greek* termination; and the first letter *A*, which I have prov'd in the following treatise is oft left out.

Hence we are sure, that all the intermediate generations relate to men who were descended from *Protogonus*, and liv'd before the second King in *Egypt*. Now because the *Mosaical* History hath given us 13 generations counted from the first man parallel with these, and the years of their lives, we must needs come to a good degree of certainty concerning the times in or near which all the generations of *Sanchoiatho* must live; and by the *Hebrew* numbers they are concluded within 2000 years from the creation. Those that like the numbers of the *Septuagint* or the *Samaritan* copy better, may affix them in their own tables, and record all the

the



the authors and inventions mention'd by our Author according to such times.

3. It is clear that I have made no alteration in the ten first generations, and that in the 11<sup>th</sup> generation I have left *Sydyc* to continue at the same distance from *Protogonus* that *Sanchoniatho* places him: And so I have left the *Cabiri* in the 12<sup>th</sup> generation, and their sons in the 13<sup>th</sup>, as my Author uncorrected places them.

4. It is certain, that if no correction be made, *Misor* and *Thoth*, or *Misraim* and his son, will necessarily be own'd to be the two first Kings of *Egypt*. In the very preface of the Ten Commandments, *Egypt* is call'd by the name of *Mizraim* in *Hebrew*; and long before the land was call'd by his name, in *Abraham's* time; and at the burial of *Jacob*, the mourning of the *Egyptians* was by the *Canaanites* call'd *Abel-Mizraim*, which clearly intimates the *Egyptians* to be *Mizraim's* people, or him to be the founder of their monarchy, and the succession to be in his line.

Hence also it appears plainly enough, that even without any correction of the latter end of the line, there is a connection between the genealogies of *Sanchoniatho*, and the succession of Kings in *Eratoſthenes's* *Laticulus*:

*terculas* : For *Santhoniatbo*'s line of generations ends in the same two persons, *Misor* and *Thoth*, with whom *Eratoſthenes*'s ſucceſſions begin ; his two firſt being *Menes*, of whom *Eratoſthenes* in *Syncellus* ſaith, *Quæ etiam Meſtraim dicitur*, who is *Misor*, and *Atthotes*, whoſe ſameſneſs with *Thoth* I have partly clear'd already, and ſhall add more to put it out of diſpute.

But I think fit firſt to expreſs my reaſons why I believe there is a diſlocation in the laſt generations of *Santhoniatbo*, which ſtands in need of that correction which I have ſuggeſted in my Table.

Now my reaſons are chiefly theſe :

1. Becauſe *Santhoniatbo*, as he comes to us uncorrected, hath made the three laſt generations to be deriv'd from *Amyrus* and *Magus*, who are the 10<sup>th</sup> generation in the line of *Genus*, whom I have prov'd to be *Cain* in my ſixth Remark upon *Santhoniatbo* ; and have alſo prov'd in my fifth Remark, that *Sydyc* and *Misor*, who ſtand now plac'd in his uncorrected line as the immediate iſſue of *Amyrus* and *Magus*, were not their children ; becauſe the 10<sup>th</sup> generation in *Cain*'s line, anſwering to *Noah* in *Setb*'s line, muſt needs be all drown'd in the flood, together with ſuch children as might then be born  
of

of them, answering to *Shem*, *Ham*, and *Japhet*, the sons of *Noah*.

But *Thoth*'s secretaries the *Cabiri*, or their successors in *Berytus*, from whose writings *Sanchoiatho* took his Genealogies, as he affirms in *Eusebius*, have suppress'd all mention of this divine judgment on that impious line, whereby it was wholly cut off, and have forg'd a continuation of it, by piecing it to some men taken out of *Seth*'s line, or *Noah*'s family, which only surviv'd that general calamity.

Thus here they have taken the righteous King *Sedec* or *Melchisedec*, whom I conceive to be *Shem*, and *Philo* calls him *Sydyc*, the vowels only differing, which are easily chang'd in passing into the *Greek* language, and have plac'd him in the 11<sup>th</sup> generation from *Protogonus*, as he truly was; but he was brother to *Ham*, or *Cronus*, and son to *Noah*, whom *Sanchoiatho* calls *Ouranus*, not the son of *Amyrus* and *Magus*. And therefore it was necessary for me to join *Sydyc* to *Cronus*, placing them both under that other line of *Ouranus*, which *Sanchoiatho* also owneth to be distinct from the line of *Genus*.

2. As for *Misor*, whom *Sanchoiatho*'s Genealogy uncorrected joins with *Sydyc*, there

there was the same reason to remove him out of the line which was destroy'd into that which was preserv'd ; but there was also a necessity to place him one generation lower, *viz.* in the 12<sup>th</sup> generation ; because he is so manifestly *Mizraim* the son of *Ham*, or *Cronus* ; and therefore must necessarily be one generation after his father, not in the same with him, as without my correction he would be.

Besides, if *Misôr* had been in *Sydyc's* time, and was none of those preserv'd in the ark, he must necessarily have been lost in the deluge ; whereas we find him to be the founder of the *Egyptian* kingdom, and therefore it's more reasonable to believe him born in the generation after the flood.

The misplacing of these two men being rectified, which I hope will be allowed by all considerative persons to be necessary, the true places of their children will follow of course ; because nature determines them to succeed their parents, and to be in the same line with them.

And now tho' I have both in these Notes on my Table, and in the body of this book, intimated my suspicion, that this dislocation which I have observ'd, and rectified, was made designedly before *Sanchoniatho's* time,

to

to conceal the great judgment of the flood, which swept away the impious race of *Cain*; yet I will confess, that I think it not impossible that it might happen by neglect, or want of care to distinguish these two lines, and the place of each person in transcribing the record. It is not necessary for me peremptorily to determine how the miscarriage came, but I am sure it occasion'd great difficulty and trouble to me to find it out, and to bring the History into that order in which I offer it to the reader's judgment.

The judicious, I doubt not, will see, that if *Misor* be not set in the generation after his father *Cronus*, which is the chief change I have made, the beginning of the *Egyptian* Kingdom founded by him must be placed nearer the flood than I have set it, and I am sure I have set it near enough; it being impossible there should be, before that time which my numbers point at, men enough to people that country tolerably, besides the people in *Canaan*, *Syria*, and *Babylon*.

Wherefore I am satisfied that I have not done amiss in thus placing him, and his son *Thotb*, one generation lower than I found them in the uncorrected Genealogy, especially because by this means he comes into  
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the distance from *Adam*, which *Moses* gives to *Mizraim*.

I will conclude these Reflections upon *Sanchoniatho's* part in my Table with this Note, 'that tho' I believe I have done rightly in distinguishing carefully these two lines, which my Author does but obscurely point at; yet even from this his slightly touching the distinction of the two lines, we may observe that his principal design and care in his History was only to express in what distance of generations from the first man, the several additions to the *Phœnician* Religion, and the alterations thereof were made.

For he makes use of no other distinction, or character of time's distance from the beginning, but only this most ancient and obvious one, that such things were first done in such a generation to be number'd from the first man.

Now it's plain by the numbers affix'd in my Table to the men plac'd in both the lines, that the distance from *Protogonus* is the same to different persons in the two distinct lines: So *Elioun* is the 9<sup>th</sup> from the first man in one line, and *Ager* and *Arouerus* are the 9<sup>th</sup> in the other line. The like is visible in the 10<sup>th</sup> generation in each line distinctly:  
But

But after the 10<sup>th</sup> generation in *Cain's* line, there is no possibility that more generations should come into history; because before that 10<sup>th</sup> generation could come to natural death, the flood swept it quite away, with all that issue that might be born of it, before the 500<sup>th</sup> year of *Noah* was come.

Nevertheless there was on earth an 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> generation, which succeeded to *Protogonus*, and *Sanchoniatho* has nam'd some of them: As *Sydyc* and *Cronus*, and his brethren, were of the 11<sup>th</sup> generation from *Protogonus*; *Misôr* and the *Cabiri* nam'd by him were truly of the 12<sup>th</sup> generation from the first man; and *Thoth*, with the sons of the *Cabiri*, or *DioscURI*, were of the 13<sup>th</sup> generation from the same beginning.

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## SECTION II.

*The connection between Sanchoniatho's Genealogies and the Successions of Eratosthenes.*

*Sanchoniatho* having concluded his Genealogies with the times of *Misôr* and *Thoth*, I thought it most convenient to the rest of

that Table, therein only to note a probable approach to the times of their birth, by supposing them born about the times which *Moses* hath assign'd to the birth of *Arphaxad*, the 12<sup>th</sup> from *Adam* in *Seth's* line, and to *Selah's* birth, who is the 13<sup>th</sup> therein. So even in the Mathematical sciences, when we cannot attain to precise determinations, for want of sufficient *data* we content our selves with a *prope verum*.

But the Successions of 37 *Theban* Kings given us by *Eratosthenes*, with the numbers of the years of their reigns, will help us to a more exact chronological account of above 2000 years; and particularly will determine the end of the reigns of the two first Kings of *Egypt*, *Menes* and *Atthotes*, who are mention'd also by *Sanchoniatho* by the names of *Misor* and *Tboth*.

Therefore I will endeavour to give farther evidence, that both these Authors do speak of these two as the same man, that so the connection of these two Historians may be yet clearer: Because the strength of this History and Chronology, (which I propose in opposition to the extravagant accounts of *Manetho's* Fragments, and the incredible and inconsistent reports, which the Priests of *Lower Egypt* gave to *Herodotus* and *Diodorus*



*dorus Siculus*) doth so much depend upon it.

It is suppos'd in this assertion, that one person had often divers names; sometimes while he liv'd by way of titles of honour; more frequently such names and titles were superadded to men that were consecrated after their death: He must be a stranger in History both sacred and prophane, that will not grant this. But I have clear'd this farther in the second section of my *Review*, to which the reader is referr'd.

Doubtfulness concerning kindred, and other circumstances of the person so differently call'd, doth naturally arise hence: And the heathen Priests (who design'd to make their Religion dark, that men might the more depend upon them for information, and might be more superstitiously in awe of things and persons doubtfully known) multiplied the names of persons that were to be worshipp'd, on purpose to amaze men in their Religion, as I have prov'd.

Now because this multitude of names is gotten into most of their authors who deliver ancient story, there is no way to deliver us, that read them, out of the confusion and amazement that follows this their superstitious intrigue, but to stick close to the most plain and naked histories of matter of

fact that we can find, and so to follow close the nature of things, tracing natural causes and effects, and the surest adjuncts of time and place, which are free from the illusions and labyrinths that their fables would lead us into.

In pursuit of this method I have pitch'd on *Sanchoniatho* and *Eratosthenes*, who were both employ'd on purpose to free themselves and other men from the mischiefs, which follow'd the perplexing of mens minds by the fables and the allegories of the heathen Priests: And I hope that by comparing them together, and by borrowing farther light from the most ingenuous and ancient histories which remain to us, I have obtain'd satisfactory proof that *Misor* and *Thoth*, in the end of *Sanchoniatho*, are the very same men with *Menes* and *Athothes*, in the beginning of *Eratosthenes*.

I begin with proof that *Misor* is the same with *Menes*, which alone would shew the connection, if we had no farther evidence thereof. This I argue from the natural proofs, besides the authority of *Syncellus*, and *Eratosthenes*, that expressly saith, *Menes*, who is also *Mestram*, which is known to be *Eusebius's* and *Eupolemus's* Greek manner of expressing the Hebrew name *Mizraim*.

I. *Misor*

1. *Misor* and *Menes* had the same man Father.

2. The same man was the son of *Misor* and *Menes*.

3. The same city was built by them.

4. They first rul'd and civiliz'd the same country.

5. They liv'd at the same time.

6. They died the same violent death by *Typhon*, mention'd by *Sanchoniatho* in that generation. Therefore these different names signify the same man.

1. To clear the sameness of parentage, I shall suppose that *Misor* and *Mizraim*, as the LXX call him, being but the singular and dual of the same word, signify the same man. So the country *Egypt* is sometimes express'd by the singular number, as *Bochart* hath prov'd well, *Phaleg*, p. 293. A; tho' most commonly its known by the dual. The same name in either number expresseth the same man and country.

Moreover after this *Mizraim*, the founder's name, the *Egyptians* name one of their months, mention'd by *Plutarch*, *Mesori*. And its observable that they have so plac'd it, that it comes in the course of their year before the month call'd *Tboth*, by the name of his son who next succeeded him. This

seems to have been imitated in the *Roman* Calendar, wherein *Julius* goes before his adopted son, afterward call'd *Augustus*, both giving names to months, one of which succeeds the other, as the son did the father.

I know that the *Egyptians* begin their year with *Thoth*, and end it with *Mesori*; but I know also that it's at any man's pleasure to begin where he will in a circle: But still my observation is true, that *Mesori* the father's month will come next before the son's month *Thoth* in the course of nature, or order of time.

Now *Moses* hath assur'd us, that *Ham* was the father of *Mizraim*, and *Sanchoniatho* that *Cronus* was the father of *Misor*; but I have prov'd largely that *Cronus* and *Ham* are the same; *Remark* the II<sup>d</sup>.

But now I add, that *Ham* is a most ancient *Egyptian* God, or, to speak more properly, a man whom, after death, both the *Egyptians* and *Phœnicians* consecrated, and worshipp'd as a God, both under the name of *Cronus*, which *Sanchoniatho*, *Diodorus Siculus* and *Plutarch* own, and also under the name of *Hamon*, *Amoun*, *Hammon*, and and other names of near found with his *Hebrew* name, differing little but in the termination,

mination, which are found in Scripture, and in *Plutarch*, and in others.

Now we find that this was among the *Egyptians* the name of that great Deity, who among the *Greeks* is call'd *Zeus*; among the *Romans* *Jupiter*. This is clearly attested both by *Herodotus*, *Plutarch*, and *Hesychius* quoting *Aristotle* as so affirming. Hence the great city call'd *Hamon* No by *Ezek.* xxx. 15, 16. is by the *Septuagint* render'd *Διοπαολις*, which is the usual name among the *Greeks* for the *Thebæ Egyptiæ*.

Thus it's clear who was the father of *Misor*, even that *Jupiter Hammon*, who was so greatly honour'd, not only in *Egypt* and in *Africa*, but among the *Greeks* also, that *Alexander* would needs be call'd his son. It's clear that *Menes* is in *Eratoſthenes*'s interpretation own'd to be *Διόνις*, deriv'd from this *Jupiter*.

To this head belongs the argument arising from the laying together the assertions of divers authors very ancient, and of good credit. Thus,

*Maj. Canaan*'s father was *Mizraim*'s father; (because they are asserted to be brothers, not only by *Moses*, but also by *Eupolemus*.)

*Min.* The father of *Isiris* was *Canaan's* father; (because they are affirm'd to be brothers by *Sanchoniatho*.)

*Concl.* Therefore the father of *Isiris* was *Mizraim's* father. Now he is known to be *Ham* or *Cronus*, the old *Egyptian Jupiter*.

This *Isiris* in *Sanchoniatho* is the same with *Ὀσίρης* in *Hellanicus apud Plutarchum*, and he is confess'd to be the same with the man commonly call'd *Osiris* by *Plutarch* himself, who deduces *Osiris* from *Cronus*, whom we have prov'd to be *Ham*; And by this means not only *Misor*, or *Mizraim*, is prov'd to be *Menes*, but *Osiris* also.

And because this argument proves my correction in placing *Misor* under *Cronus* to be true, which imports only that he was *Cronus's* son; we may gather that *Sanchoniatho* and *Eratosthenes* do yet farther agree, viz. in this, that the three last successions in *Sanchoniatho*, *Cronus*, *Misor*, *Thoth*, answer the three first in *Eratosthenes*, viz. *Jupiter Hammon* imply'd in *Διόνις*, *Menes*, *Athothes*.

2. The same son came from *Misor* and *Menes*. This is evident in the successor, or second of the line. *Sanchoniatho* calls him *Thoth*, *Eratosthenes* *Athoth*. They have the same essential characters for parts and learn-

learning; the same honour to be King in *Egypt* as soon as the first was dead. This I have farther clear'd in my remarks.

3. The same city was built by him who is call'd *Misor*, or *Osiris*, and him who is call'd *Menes*: I instance in *Memphis*. *Herodotus* expressly affirms this to be built by *Menes*, the first King.

*Bochart de Animal.* tells us it's call'd *Meneph* by the *Arabians*, so that it carries his name; and hence it's probable, that anciently in *Hebrew* it was called *Menoph*, now contractedly it's *Moph*. The *Greek* name *Memphis* is but a corruption of *Menephis*. But the same *Bochart* also owns in his *Phaleg*, that the *Arabians* call this city *Mezer*, as the *Turks* call it *Mitzir*, which plainly relate to *Mizraim*, or *Misor*.

4. It's prov'd that these two names signify the same man, because the same great action of first ruling and improving the same Kingdom, *Egypt*, is ascrib'd by Authors of unsuspected veracity to *Menes* among the Heathens, which by *Moses*, and the *Jewish* and *Christians* writers, is ascrib'd to *Mizraim*, otherwise call'd *Misor*.

Now since there is good reason to believe, that both Heathens on one side, and the *Jews* and *Christians* on the other, speak  
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the truth concerning the founder of this Kingdom, we must conclude that both sides mean to express the same man, tho' they use different names or titles belonging to him.

5. As to the time of *Mizraim* and *Menes*, that it was the same, I must refer my reader to my chronological arguments towards the end of the book, which I hope will sufficiently prove *Menes's* time to fall in those years of the world in which *Mizraim* liv'd, according to the divine History of *Moses*.

6. The argument from his death, that it was coincident with the time of the death of *Menes*, or succession of *Thoth*, will be made good by the same chronological proofs of the truth of my numbers in the table: For the death of each of these Kings is concluded to be at the same time when his successor's reign begins.

Having thus briefly dispatch'd my arguments from natural topics, to evince that *Misôr* and *Menes* are the same man, which prove consequently, that *Sanchoniatho's* history, ending in *Misôr's* death, which is sufficiently imply'd by *Thoth's* succession there express'd, is truly continu'd with the beginning of *Eratoſthenes*; it will be seasonable now to give an account in the following chapter of the name of *Menes*, which I judge



judge to be originally *מֵיזֶן* *Meyon*, and will shew to be mention'd in the Scripture: Which may make this treatise more useful for Divines.



C H A P. II.

*That Menes's name is from Meon, mention'd in Scripture: Which is here illustrated.*

**T**HERE is evidence of this, which seems to me considerable, in the holy Scripture; for altho' the name *Meon* be not found there without composition, yet in composition it is found often; and that in relation to such a heathen deity or idol, as that I can find nothing to answer it, but this *Menes* or *Osiris*, the great deity of *Egypt*, and other neighbouring people. We find,

1. *Baal-meon* in *Numb.* xxxii. 38. *1 Chron.* v. 8. *Ezek.* xxv. 9.
2. We find also *Beth-Meon*, *Jer.* xlviii. 23.
3. There is the same place most fully express'd by the name of *Beth-baal-meon* in *Josh.* xiii. 17. which is well express'd in the margin

## 62 NOTES on the TABLE.

margin of our Bibles, *the house or temple of Baal-meon*. The *Arabic* translation in this place leaves the *Septuagint*, which it mostly follows, because it is here plainly corrupted; and the *Alexandrine* copy here differs from the *Roman*, and expressees it I think well, *the house of the idol Maon*.

Answerably also in 1 *Chron.* v. 8. the *Arabic* version taketh *Maon* to be a proper name, or title.

The *Alexandrine* copy of the *Septuagint* hath Βελαμὼν in *Joshua*, only misplacing one letter, as I conceive, for Βελμαὼν; for so that copy expresseeth it in the *Chronicles*, calling *Baal Bel*, which is commonly done. And that name is to be understood as if it were written with a hyphen, thus, *Baal-meon*; signifying the God or Idol *Maon*; for it cannot be understood otherwise in that place, *Jer.* xlviii. 23. where it's call'd *Beth-meon*, i. e. *the house or temple of Meon*. Nothing but a suppos'd deity can be said to have a temple dedicated to it.

In this place therefore even the *Vatican* copy of the *Septuagint* expresseeth it rightly, οἶκον Μαιῶν. I suppose the reader will not wonder at the change of a vowel, *α* being put instead of *ε*; nothing is more usual, when a word passeth out of one language  
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into another: And it's known that *oin*⊙ signifies a temple, when it relates to a deity.

Wherefore by comparing all these texts and translations, I judge we may safely conclude in general, that *Meon* in them all, signifies, or is the name of a God worshipp'd by the *Moabites* and *Amorites*, who dwelt in this town *Beth*, or *Baal-meon*, before *Israel* conquer'd it; and the Heathens recover'd it, when the *Israelitish* Kingdom declin'd in the times of *Jeremiah* and *Ezekiel*.

But this conclusion will receive farther light by considering, that *Moses* tells us expressly in the first text wherein it is mention'd, *Numb. xxxii. 38.* that after the conquest, when the *Reubenites* rebuilt *Nebo* and *Baal-meon*, the names of these towns were chang'd; for I doubt not but the reason of the changing their names was, because the Heathens had call'd the towns by the names of some deities which were there peculiarly honour'd. *Nebo* relates to a deity, who was esteem'd great in the perfections of a Prophet; such was the *Egyptian Thoth*, or *Hermes*, esteem'd among them: And the *Septuagint*, in *Isa. xv. 2.* say, that in that town was an altar. But my concern is only about their town *Baal-meon*, whose name was also chang'd, because it related to the worship of *Meon*, a heathen

heathen deity, whose remembrance, as to any honour, was to be blotted out.

I know not what others will think of these observations, which I have made concerning this *Meon*, in so many texts of the Scriptures; but it seems, I confess, to me, that hereby this *Hebrew* word has suggested to us the true original of the name of *Meon*, founder of the *Lydian* Kingdom, of whom I have treated in this book, and of *Menes* (whom I take to be the same person, the termination only being added by the *Greeks*) the first King in *Egypt*, because I can find no other deity'd man, to whom this idol *Meon* was in any likelihood erected. He was a neighbouring famous deity, near of kin also to the *Canaanites*; for *Mizraim* or *Menas* was *Canaan's* brother.

There is one circumstance relating to this *Baal-meon*, and divers other towns join'd with it in Scripture, which with it were taken from *Sibon* King of the *Amorites*, that I observ'd in the *Septuagint*; which I will propose to consideration, but will not build upon it, having other sufficient proof to satisfy my self. 'Tis this, That all that tract of land, which in *Josh. xiii.* we several times translate the plain country, is in the *Septuagint* call'd by a proper name, *Misor*. So it is

is *Josh.* xiii. 9, 17, 21. so again *Josh.* xxi. 36. Our *Roman* copy calls that countrey *Miso*, leaving out the *e*; but the *Alexandrine* copy expressees it fully *Misor*, and it is mention'd again in the *Septuagint*, *Jer.* xlviii. 21.

I know that in most of these places, the *Hebrew* word is the same that is here not translated, but kept and put as a proper name. Sure the Interpreters, being *Jews*, knew what were the proper names of large tracts of ground in their own nation.

Moreover *Misor* is not in the *Hebrew* in *Josh.* xxi. 36. yet it is in the *Septuagint*, and vulgar *Latin* too, as the name of a place. This has made me sometimes think, that a large tract of ground thereabouts was sometime either inhabited by *Misor* before he went into *Egypt*, or afterwards dedicated to his honour as a Deity, when he was canoniz'd. 'Tis certain the place was not far from *Ashteroth-Carnaim*, one of the seats of his father *Cronus*, and therefore might be convenient for him to dwell in before he went into *Egypt* to be King.

And this *Beth-meon* being within this tract of ground, made me take notice, that here is a remembrance of both his titles, *Misor*, and *Meon* or *Menes*. But this only in pas-

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sing, which others may consider of farther, if they think it deserves it.

I will conclude this enquiry about *Meon* with a passage which I observ'd in the *Targum* of *Jonathan ben Uzziel*, strengthen'd and clear'd by comparing his notion with *Plutarch*, and the suggestions I have already given. This *Targum* or Paraphrase I consulted upon *Numb.* xxxii. 38. and found, that instead of *Baal-meon* he expresses it a city of *Balak*, in which Israel destroy'd the idol *Peor*, in the house of altars, &c. I suppose he might in superstitious nicety avoid mentioning the old honourable name of the idol *Baal-meon*. Probably also this town having been taken from the *Moabites* by *Sihon*, he thought fit to call it the city of *Balak*, who was then King of *Moab*.

But to our purpose: He owns an idol here plac'd in a house of altars, which is his Periphrasis of its temple. That which most surpriz'd me was, that instead of *Meon* he calls it *Peor*. This I did not believe to be accurately done, till I had well consider'd, and recollected all that I knew about *Baal-peor*, and had carefully compar'd it with the rites of *Osiris*, whom I think to be the same with *Menes* the first *Egyptian* King, and conse-

consequently all one with *Meon* mention'd by *Moses*. But upon such consideration I think the Paraphrast hath done well to express *Meon* by *Peor*, although in so doing he hath wav'd a title of honour given to that Deity, and taken designedly a name of disgrace, which yet characterizeth truly the very same person.

The *Egyptians*, and all his worshippers, design'd to honour him, when they call'd him *Meon*, as a person that gave them habitations, estates, refuge, and all the benefits of a colony: But our Paraphrast, and with him other *Jews*, by calling him *Peor* intend to let us know, that he was the God that shews boasting, publickly, his nakedness; that's void of all modesty, and so a friend to debauchees. This is the true import of *Peor*, or *Baal-peor*, in the *Hebrew*: The subject is too immodest to be spoken of plainly.

*Hierom*, who understood the Eastern learning very well, often tells us *Peor* is *Priapus*, whose naked statue with enormous *pudenda* is well enough known: And as to the *Egyptian* Deity *Osiris* or *Menes*, whom the Paraphrast hereby intimates to be the same with *Peor*, the same is sufficiently confess'd, even by *Plutarch* himself, in that

book wherein he labours to make him one of the better sort of Dæmons, yea and declares him with his wife to have risen still higher, unto the state of Gods, and therefore to have deserv'd to have the honour both of Dæmons and of Gods mingled in their solemnities. Nevertheless he there plainly tells us, that in *Osiris's* feast, call'd *Pamyliā* or *Pamylitia*, his shameless *Phalli* are carried in procession, and an image with an αἰδοῖον τεμπλάσιον, a *pudendum* of thrice the ordinary bigness: And *Herodotus*, in his *Euterpe*, assures us, that it was made moveable. *Lucian* calls it νεροσπᾶσιν, which tended to shew the most obscene postures thereof.

I know what *Plutarch* saith to palliate this extravagant folly; but such shameless deeds speak louder to reproach such an immodest religion, than any man's mouth can who undertakes the defence of it.

The single dishonourable name of *Baal-peor* importing this God of the *Egyptians*, *Moabites* and *Amorites*, to be the Lord of such filthy nakedness, suggests more to make him loath'd, than all the splendid titles which the *Egyptians* gave him can be able to remove: And it's plain that *Osiris* is deservedly call'd the God of nakedness; so *Baal-peor* properly signifies, whose nakedness, or



*αἰδοῖον*, was as big as all the rest of his body, which *Herodotus* assures us, after he had many years seen the pretended religious pomps of *Egypt*, was ordinary in the image sacred (försöoth) to *Osiris*.

*Diodorus Siculus*, in his first book, gives a more historical and less strained account than *Plutarch* of this obscene religion, which he assures us also, that not only the *Egyptians*, but other nations, not a few, used towards the *ἡμέτερον μορμόν*, not only in *Osiris's* lifeless image, but also in his living images, the Goat at *Mendes*, and I believe also in the Bull *Apis*, and in *Pan* or *Faunus*, the *Sileni* and *Satyr*s, when he saith, that they affirm'd they thereby gave thanks for the *πολυτεκνία*, the numerous issue of their progenitors.

This carries some shew of a reason, because it is true that *Osiris*, or *Mizraim*, was for that cause a founder of many Nations, or Colonies; but it's likewise true, that so also were *Japhet* and *Sem*, and other long-liv'd men that descended from them in the centuries near the flood: Yet we find no other Heathens descended from them were ever so shameless in their religion, as these descendants from *Ham* and *Mizraim*. Tho' I confess indeed, these mingling with them

in after ages, did corrupt some part of *Asia* the Less, and *Greece* also, and *Rome* in some degree, with a mixture of their immodest practices.

And it is most evident, that the memory and acknowledgment of God's increasing mankind wonderfully in the first ages after the flood might much better be secur'd by such modest History as that of *Moses*, than by their shameless shews and rude solemnities. That excellent hymn of *David*, *Psal. cv.* doth this business infinitely better, even one verse of it, *Ps. 24.* *He increased his people greatly, and made them stronger than their enemies*; proves to their eyes, that without such a nasty religion the true God did multiply his people before the *Egyptians* faces, and in their own land, more than all the shameless Gods of *Egypt* were able to do for their worshippers. But I must no longer insist on this filthy subject, which my desire to clear the Scripture notions of *Peor* and *Meon* drew me into.

I hope I shall be pardon'd, if after this evidence, which I think is conclusive, I propose a conjecture concerning a passage, which follows in *Ben Uzziel's Targum*, wherein it's said, that *when they destroy'd Peor and his temple, they destroy'd also the*  
city,

city, whose walls encompass'd that temple, and were notable for the names of their men, which were written upon them, and (for the name of) *Sbiran*.

I find no way to understand who this *Sbiran* was, whose name eminently was engraven on these walls; but I guess it means *Osiris*, to whose honour this temple and city was dedicated. I shall be willing to be inform'd better, if I have guess'd amiss. Let the learned consider, that the light change of the termination is almost constant, when words pass out of one language into another, as here *Osiris* doth from the *Egyptian* speech with a *Greek* termination, into *Sbiran* with a *Chaldean* termination; and for the leaving out of the vowel at the beginning, I have shewn it to be usual in my proofs, that *Thoth* is the same man with *Athoth*.

However I submit my conjecture to all better judgments, and profess that I should neither have adventur'd to make it, nor to propose it, if I had not first been convinc'd, that the thing which this relates to is true, that *Meon* or *Menes* is the same heathen God whom the Scripture calls *Peor*; and therefore I think it probable, that another title of the same Deity, viz. *Osiris*, or in *Chaldee*

*Shiran*, was engraven on the wall of the city dedicated to his service.

But it's more material to observe, that the name *Meon* was in *Moses's* time thought to import so great honour to this Deity, that after the city was in possession of the *Israelites*, it was fit that name should be chang'd. This *Moses* notes, *Numb.* xxxii. 38. New names were given to *Nebo* and *Baal-meon* by the *Reubenites*, who rebuilt them after they had been much ruin'd by the war wherein they were conquer'd. *Meon* imported this false God to be the founder of the happiness of that place, and their refuge in time of trouble; and therefore the *Jews*, yea *Moses* himself, gives this title to the true God, *Psal.* xc. 1. The *Hebrew* hath *Meon*, where we translate, *Lord, thou hast been our dwelling-place*, in that *Psalms* of *Moses*; and so also *Psal.* xci. 9. Wherefore this title was thought too great to be allow'd to a false God, within the dominions of the worshippers of the true God.

I conceive that for this reason most probably it is, that when *Isaiah* prophesies against *Moab*, and mentions these parts thereof, he points at this city under the name *Bajith*, or *Beth*, leaving out the idol's name *Meon*, *Isa.* xv. 2. tho' he means the town

town call'd *Beth-meon*, as the neighbouring cities, *Dibon*, *Nebo*, and *Medeba* may assure us, because he was unwilling to mention the name that imported too great honour to him: And the single name *Beth* signifying the temple by way of eminence among them, would sufficiently point out the place which he design'd, it being certain there was no other city of *Moab* call'd by that name *Bajith*, and that this was nam'd from the temple formerly there built.

I am sensible that in this account of *Baal-peor*, which I have been necessitated to give, in order to clear my notion of *Baal-meon*, I have relinquish'd the learned *Selden*'s judgment, who in his book *de Diis Syris* rejects the notion which most of the antients, especially *Origen*, and *Ferom*, and *Philo Judæus*, had relating to some turpitude, which they do not particularly describe; yet in general they all agree in that which I have more particularly specified. But I hope this dissent from him will be allow'd to me, since in the main I concur with the most learned among the Fathers, and have given my proofs for all that I superadd to their suggestions.

*Selden* saith, that *Peor* was either a deify'd Prince, of which he gives no proof, or a mountain of such a Prince's name, whereon he

he was worshipp'd. Now tho' he does give one proof from *Numb. xxiii. 28.* that there was the top of a hill call'd *Peor*; yet this evinceth not that that hill was so call'd from a deify'd Prince's proper name, but on the contrary it will still be necessary to inquire a better reason of the name of that hill.

Now 'tis certain, that in all other places where the name *Peor* is us'd, as it is twice *Numb. xxv. 18.* once *Numb. xxxi. 16.* *Josh. xxii. 17.* and in all the places where it's join'd with *Baal*, which are many, it constantly relates to an idol or false God, and none of them, saith he, was worshipp'd on that mountain. Nay that single place cited by him, *Beth-peor*, *Deut. xxxiv. 6.* which he rightly affirms to signify his temple, yet gives us no intimation that it was on a hill, as he asserts without any proof; much less doth he prove that it was this hill mention'd *Numb. xxiii. 28.*

On the contrary, the *Septuagint* constantly translates all the places where we express *over against Beth-peor, in the valley near Peor.* So *Deut. iii. 29. iv. 46. xxxiv. 6.* which rather intimates that *Beth-peor* was in a valley than on a hill. And in *Josh. xiii. 17.* *Beth-baal-meon* is expressly said to be in the plain, and so is *Beth-peor*, mention'd *v. 20.* intimated to be. For all those cities, from  
the

the 17<sup>th</sup> to the 20<sup>th</sup> inclusively, are affirm'd, y. 17. to be cities in the plain, only one of them being distinctly mark'd, viz. *Zareth-shabar* to be on a mount rising in that large plain countrey.

For these reasons I believe and affirm, that *Peor* is primarily the name of an idol, and I have shewn why I think it a name given in reproach: We find it only us'd by *Jews* in Scripture and Rabbinical books; there's no evidence from heathen authors, that any of them called their God by this name. *Priapus* indeed comes very near it, and I easily grant that the Heathens were less modest than the pious *Jews*, yea sometimes gloried in their shame: But still they gave more honourable titles to their Gods, and the Scripture chuseth to give them dishonourable names, and such I affirm this to be; though the Heathens were not so asham'd of beastly nakedness, as modesty requir'd them to be.

Now I have observ'd, that there are twelve places of Scripture, in which *Peor*, either alone or in composition, signifies an idol, and but one place where it can signify a hill; and no proof of a temple, or so much as an altar there to that idol God. It's certain also, that this hill was near the plain in which  
both

both *Baal-meon* and *Beth-peor* stood; so that from thence the whole plains of *Moab*, wherein *Israel* encamp'd after the conquest of *Sihon*, might be seen: Wherefore I judge that the hill was so nam'd from the neighbouring city, temple, or idol-god; as if we should call it the hill of *Peor*, because it lay on or within its bounds, overlook'd it or belong'd to it. Possibly the hill might be land given to *Peor*, or he might have an altar, a temple, a grove, a pillar there, tho' there be no proof of it: Yet still I think rather the hill to take its name from the idol-God, than the God to take his name from the hill.

As for the word *Peor*, I know the Verb its root is very seldom us'd in Scripture, and in the modestest sense relating to the opening of the mouth; but that it hath an obscene sense also, is not denied by Mr. *Selden* himself, who acknowledges not only the judgment of *Origen* and *Jerom*, besides other ancient Christian writers, to be plain to this purpose; but also *Philo Judæus*, *Maimonides*, *Jarchi*, and other *Jews*, to be of this mind. I will not defend the literal sense of some nasty postures, which some *Rabbins* affirm to have been us'd in the worship of *Peor*; but I am prone to think that they thereby did



did rather intimate some other impurities, which they thought not fit plainly to express.

Amongst modern Lexicographers, the best light to this sense of the word is given by Dr. *Castle*, from the *Chaldee* signification of *we payar*, *denudavit*, and by *Conrade Kircher*, in his *Concordantiæ Polychrestæ*, under the same root. The reader may consult these, for I take no pleasure in transcribing.

Thus much I thought necessary to say in defence of what I have written concerning *Peor*, because I am persuaded that it tends to make many places of Scripture better understood, by help of those clear arguments, which *Herodotus*, *Plutarch*, and other *Greek* authors give us of the *Φαλλοφορῆα* in *Egypt* and *Greece*, to which impure solemnities I believe the *Canaanites*, and their neighbours of *Moab* and *Midian*, did conform as to the substance; for circumstantial differences ever were in different countries, and in different times are in the same nation.

After this large proof from Scripture that *Menes* under the name *Meon* was known and worshipp'd in part of *Canaan*, I shall briefly shew, why I think he was known and honour'd also in *Greece* by the same name.

*Pausanias*, in his *Eliaca*, near the end, tells us there is in *Elis* an old theatre, between

tween the market-place and the temple of *Menes*: So I understand his words, μεταξὺ τοῦ ἀγορᾶς καὶ τοῦ Μηνῆος because immediately after he says, the theater and the temple belongs to Διόνυσος or *Bacchus*. Now *Herodotus*, and *Diodorus*, and *Plutarch*, by many reasons have assur'd me, that *Dionysius* and *Osiris*, who is *Menes*, are the same person; and I doubt not but *Pausanias* here intimates the same thing; for he goes on to tell how religiously the *Eleans* worshipp'd this God, whose temple he calls *Menion*, literally the temple of *Menes*; the God of it is *Dionysius*, and that he fills miraculously the empty vessels plac'd in his temple with wine.

I know that *Amaseus* translates Μηνῆος by *Dianium*, as if it were deriv'd from Μῆνη, the Moon, as *Sylburgius* suggests; but this is altogether inconsistent with the Author's direct affirmation, that the temple belong'd to *Dionysus*, and the whole stream of the context. And a little before *Pausanias* mentions, in another place, the statue of the Moon by the name of *Selene*, and not *Mene*, and tells us that statue had horns on his head: Wherefore I doubt not but this temple, call'd *Menion*, and expounded to belong to *Dionysus*, must be *Menes's*, whom  
we

we have so much proof to be *Dionysus*, or *Liber Pater*, as the *Romans* call'd him.

It will not be seasonable here to confirm the *Greeks* correspondencies with *Egypt* in the eldest times, though afterwards there was a long intermission, by insisting largely on the voyages of *Osiris* and *Isis* hither, which *Eusebius* in his second book relates out of *Diodorus*: Or to add the improvement by sowing, &c. said to be brought into *Greece* by *Isis*, call'd *Δημίτρις* in *Greek*, often own'd in *Pausanias*: Or to enlarge on the temple of *Isis*, under the name of *Hygeia*, *Æsculapius* and *Apollo* the *Egyptians* at *Epidaurus*, mention'd in his *Corinthiaca*.

Let it suffice to have mention'd these proofs, to which more might be added; but then I should digress too far from my main concern, which was to prove the continuation of *Sanckoniatho* to be made by *Eratoſthenes*, because *Misor* and *Thoth* in *Sanckoniatho* are the same with *Menes* and *Atbothes* in *Eratoſthenes*. The former of these I hope I have sufficiently prov'd, and farther clear'd, by giving evidence that *Menes* was only a title of honour given to *Misor*, because he was the founder of the *Egyptian* colony, and of many more plantations.

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There will not need much to be added to prove the latter, *viz.* that *Thoth* and *Atbothes* are the same man mention'd in these two Authors. Therefore I will here only say,

1. That I have given in my Remarks a sufficient account of that small difference, which is in the name so varied by them who prefix *A* to *Thoth*.

2. As to the nature of the thing, I observe that it's clearly affirm'd, that *Thoth* was *Misor*'s son, by *Sanchoniatho*; and that *Atbothes* was the son of *Menes*, and his successor in the Government, as is plainly asserted by *Eratosthenes*. Now since *Misor* and *Menes* are before prov'd to be the same person, it must follow that the son and successor immediately to him in the same Kingdom must be one and the same man; that is, that *Thoth* is *Atbothes*, which was to be prov'd.

It's some confirmation in this matter, that *Manetho* also consents to *Eratosthenes* in this succession, altho' he differs from him in the Kings that come after this first establishment of the Kingdom. And I wonder not at their agreement about these two great founders of the monarchy, because they were men of greater renown than their successors;

cessors, and so their memory was better kept both in history, and in the traditions of the *Egyptian* Religion; for both these were consecrated into Gods commonly call'd by the names *Osiris*, and *Orus*, or *Hermes* among the *Greeks*.

It's probable that *Thoth*, or *Orus*, died a violent death, because *Plutarch* intimates, that it was so represented in the *Egyptian* tradition both concerning him and his mother *Isis*; but he thought fit to cut that off in the narrative, which he had deliver'd, because it seem'd to him dishonourable to their Religion. He did well to tell us, that he left this out, else we had not known any thing of the manner of his death, which he saith was *δαμέλισμα*, by tearing him limb from limb. This hinting to me something of tumultuary violence, hath made me think that he was kill'd and torn in pieces in some sedition; or perhaps the *Phœnicians* in *Egypt* under *Beon* the second King conquer'd him, and that his Kingdom thereupon was divided into many, and so weaken'd.

But I must not indulge conjectures, but keep to *Eratosthenes's* *Laterculus*, whose title assures us, that his immediate successor had the same name, and that all his successors were *Theban* Kings, which intimates that

that they govern'd part of *Upper Egypt*; but tells us not how much that Kingdom was at any time larger than the Province *Thebais*.

Nevertheless it is sufficient to my design, which is to find how long before the Olympiads *Menes* founded the Kingdom: For this series brings us down to the time of *Nilus*, and his distance from the first Olympiad is determin'd by *Dicaearchus* in that part of him which is preserv'd for us by the Scholiast on *Apollonius*.

And because the note (which in *Scaliger's* edition of this *Eratosthenæan* Canon is annex'd to *Mares*, informing us that then these *Thebans* began their Dynasty over the *Egyptians* distinguish'd from them) sufficiently indicates, that then *Tethmosis's* reign began in *Lower Egypt*, whose time we have in this treatise 'fasten'd; we have by reckoning backwards found that the beginning of *Menes*, deducible from this note, differs not much from that place, which he must have, if we reckon backwards from the first Olympiad to *Nilus*, according to *Dicaearchus*, and add thereunto all the years assign'd to all the Kings before him. This near agreement in calculations, founded on several authors, strengthens the testimonies of them all.

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Nevertheless, that I might give the fullest evidence that I can find to the time of *Menes's* founding the *Egyptian* Kingdom, I have added several other proofs deduc'd from the most credible and ancient authors, whom I find to give any light in this matter; Particularly from *Herodotus's Myris* (whom I take to be the *Meres Philosophus* in *Eratosthenes*) I have deduc'd an approach as to the time of *Meres*, so to the times of all the Kings link'd together in this Canon, and particularly to *Menes's* beginning.

From *Josephus* I have taken another approach; for he tells us that the first *Pharaoh*, the founder of *Memphis*, was call'd *Minaeus*, which is *Menes*. Another from *Pliny*, founded on *Anticlides's* proofs. I have argued it from the time of the *Babylonish* Monarchy, which was founded not long before that of *Egypt*, and from the time of the *Lydian* Kingdom founded but a little after it. All these relating to the time between the first Cataclysm, the Flood, and the Olympiads, I have compar'd with the judgment of *Varro* in that matter, who saith modestly, that this interval, *Non planè quidem scitur, sed tamen ad mille circiter & sexcentos annos esse creditur*; intimating that

## 84. NOTES on the TABLE.

that space of time to be prudently believ'd to be about 1600 years.

And this agrees well with all my accounts, and with the numbers in the *Hebrew* text, which point at the time of *Ham*, and consequently of his son *Mizraim*, who is our *Menes*. For if we count backward from the first Olympiad, which by *Armagh's* numbers, adjusted to the *Hebrew* accounts, fell in the year of the world 3228, we shall find by the numbers in my *Eratosthenæan* table, that there were 1387 years between the first Olympiad, and the beginning of *Menes*, which therein is plac'd in the year of the world 1841, as this subduction proves,

$$\begin{array}{r} 3228 \\ 1841 \\ \hline 1387 \end{array}$$

Now from this beginning of *Menes* to the Flood, the distance is found thus: Subduct from 1841, the year of the Flood 1656, there remains but 185, in which time *Mizraim* must be born, and *Noah's* family, or those who were preserv'd in the Ark, must increase, so that a branch thereof might be sent to plant *Egypt*. And the name of *Egypt* in *Moses's* writings, and among the *Arabians*



*rabians*, relating to *Mizraim*, the name of the son of *Ham*, there is no reason to doubt but he was the founder of that Kingdom, as *Eupolemus* also affirms he was: And our *Sanchoniatho's* *Misôr* being but the singular number of *Mizraim*, we are brought to the latter end of his Genealogies, which will lead us still backwards to *Protogonus*.

Only it's requisite to perfect agreement with *Moses*, that this part of my correction be admitted, that *Misôr* be plac'd in *Cronus's* line, which I have shewn to be reasonable and necessary already, because not only *Moses's* Genealogies so place *Mizraim*, but *Eupolemus* and the *Babylonians* under the name *Mestram* assign him to be of *Cronus's* issue: And *Plutarch* and *Diodorus Siculus* say the same of *Osiris*, whose name and natural lineage I have shew'd to be the same with *Mizraim's*.

I think I need add nothing to shew, that the reckoning forwards from the beginning to the Olympiads proves the same thing. The orderly rising of the numbers by the addition of each generation's time, and of each King's reign, to them that go before, makes that clear. Thus much therefore may suffice to lead the reader into the chronological part of this book, which came into my

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mind

## 88 NOTES on the TABLE.

*Priapus* is Διώνυσος. *Diodorus* and *Herodotus*, and others, especially *Plutarch*, fully prove, that the *Greek Dionysus* is the same person with the *Egyptian Osiris*: The same that's said by *Athenæus* is affirm'd also by the Scholiast on *Theocritus*.

So that if we allow *Suidas*'s affirmation to have some truth, that *Orus* in some degree answer'd *Priapus*, yet *Osiris* more eminently, as is clear by greater authority than *Suidas* can pretend to; and even *Suidas* himself, a little before his words relating to *Orus*, saith expressly, that *Priapus* is the same with *Dionysus*: So that whatever way he is reconcil'd to himself, the same way he is made to agree to me.

To conclude these notes, I think it will be needful to advertise my reader, that this table, and the notes thereon, being written after I had finish'd my two books on these two ancient authors, might most naturally be plac'd at the end of both the books: But because most readers desire to know, before they take much pains, what is the last end and design of the work that is to be studied; I thought it convenient to place this table at the beginning of the historical discourse.

In short therefore, I will tell him, that I, in two different years, had two very different ends in this writing. At first I only design'd some explication of *Sanchoniatho* alone, and therein particularly the most ancient history of the original, growth, and alterations of idolatry, as here affirm'd by a heathen to be begun by *Genus*, whom I shew to be *Cain*, to be continued in his line only to the Flood, and afterwards to be reviv'd by *Cronus* or *Ham*, both notoriously wicked men; and in his issue to be altered into the *Egyptian* mode under *Mizraim* and his son *Thoth*. But after I had finish'd the first book, and part of the second, I found that much light would be given to the times that I had pitch'd on before, by a chronological back-reckoning, from the Canon of *Eratoſthenes*, whose end I found plac'd at a known distance from the Olympiads.

This consideration engag'd me to study and write the greatest part of my second book, especially the four last sections thereof. This I apply'd myself to, the more willingly and chearfully, because the imminent danger of idolatry, which chiefly I at first intended to oppose, was happily blown away before my book was fitted for the press. Now therefore the *Eratoſthenæan* chronology,

logy, that at once agreed with our Bibles, and tended to give some light and confirmation to *Sanchoniatho*, seem'd to challenge my endeavours, and they have produc'd the four latter sections of my second book.

I believe that both these designs of mine may be of good use to the Church, not only now, but in ages to come: For the knowledge both of the nature and original of idolatry, and also the consent of heathens with the accounts of Scripture, will always tend to the establishment of mens minds in the true Religion; not only in opposition to heathenism, but also in the controversies with the *Romanists*, who participate of the heathen corruption, both in many idolatrous practices, and in lessening the authority of the Scriptures. Against them therefore, and against all attempters to subvert the foundation of our Religion, let my endeavours be understood to be oppos'd.

I have often declar'd in the following books, that I will manage no controversy with those learned men, who think the numbers in the *Samaritan* copy of the *Pentateuch*, may be preferr'd to the *Hebrew*, because these agree that the Scripture is the rule of faith; nor yet with those that chuse the *Septuagint's* numbers in this case, altho' these

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these depart farther from the Text. I have tried to reconcile them with these accounts of heathen history: Others perhaps may more successfully perform that work, especially to make the *Samaritan* numbers from the Flood downwards, to agree with the distance of *Menes* from the Olympiads. I should be glad to see that done.

In the mean time I satisfy my self, that in this work I have at once shew'd my good affection to the Scripture, and to those two most ancient historians, who have written of the eldest times of the world. The sum of their conclusions is pointed at in the table, and their connection clear'd in these notes. But the premises and chief evidence whence these conclusions are gather'd, are express'd in the two books following.


PART

## P A R T III.



### REMARK I.

*That Chna is Canaan, and his brother Ifiris is Osiris or Mizraim, call'd Hyfiris by Hellanicus. Plutarch's mystical table de Ifide & Osiride, tho' containing many things relating to later times than Mizraim's life, yet bath also many other things agreeable to Sanchoniatho's history of elder times.*

HUS much, as our Author affirms himself to have taken from the memoirs of these ancient *Cabiri*, I design to consider diligently. The rest being only intimation, that first some *Phanicians* had spoil'd this historical account with

with allegories, and then that the *Greeks* had corrupted them still farther; I conceive not so well to deserve my pains, and therefore will pass it over.

Only there is a little passage of scarce three lines, that I must not neglect, because it suggested to me something material in my opinion, towards the clearing the time when this history ends; which is manifestly before *Cronus's* death, who is left here reigning, and constituting several Kings under him, but not a word is spoken of the end of his reign. But, *p.* 39. D. after complaint that some even in *Phœnicia*, the first of whom was the son of *Thabion*, had darkned this history by allegories and mystical fables; he adds, *One of these was Isiris, the inventor of three letters, the brother of that Chna, who was first call'd a Phœnician.*

Here we have mention of *Chna*, concerning whom it is generally agreed among the learned, that he is *Canaan* the son of *Ham*, and the brother of *Mizraim*, and the man from whom the countrey, some time comprehended under the later name of *Phœnicia* as a part of it, is and anciently was call'd the land of *Canaan*.

And there is good reason that all should own this, because altho' we make *Ca* the  
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first syllable in the word *Canaan*; yet the *Jews* did not so, but the *Sheva* joins the letters *C* and *n* into one syllable, making it *Cnaan*. And *Philo* imitated his own country pronunciation, and only left out the terminating letter *n* of the *Phœnician* word; which is not usual in *Greek*; yet compensating the loss of it by long pronunciation, or circumflexion of *a*. Accordingly *Stephanus Byzantinus*, who liv'd about the sixth Century, and several times quotes our *Philo Byblius* as a good author, without the least intimation of charging forgery on him, expounds *χνα ἕως ἡ φωνίη ἐκαλεῖτο*; again, *τὸ ἐθνικὸν ταύτης χναῖ*. That is, *Chna* is *Phœnice* or *Canaan*, and *Chnaï* are the *Canaanites*. And it's certain that the countrey and the man *Canaan* have the same name, the countrey deriving its name from him.

Now because the time of the Man *Canaan* is known to be fix'd by Scripture chronology, wherein I shall chuse to follow our Archbishop *Usher*, and the *Hebrew* text, yet not despising either the *Septuagint's*, or the *Samaritan* numbers; it follows that we know thereby also the time of his brother *Isiris*, who is *Misor*, the father of *Thoth*, because he must be his contemporary: And we find *Canaan's* time to be within



within the second and third Centuries after the Flood, while his father *Cronus* was alive ; for I will not presume a nicer determination. Whence we may gather, that all *Sanchoinatbo's* history is bounded within those ages, it beginning with the first man *Protogonus*, and ending with *Thoth's* reigning in *Egypt* by *Cronus's* grant, just after his father *Misor*.

To confirm this farther, it must be observ'd, that our author has set down from *Protogonus* to *Cronus* eleven generations inclusively, which I have mark'd with suitable numbers ; and I infer, that to *Canaan* the son of *Cronus* there must be just twelve generations : And if we compare *Moses's* Genealogies from *Adam* to *Canaan* the son of *Ham*, you will find just so many generations.

This observation gave me the first light I had towards the understanding of this dark history ; and therefore tho' it begins with the latter end of the history, yet because it enlightens by going back to the beginning, I make it my first remark.

But to clear this matter farther, let us try to find out this *Isiris*, who is own'd as *Canaan's* brother. To this purpose I remember, that *Plutarch de Iside & Osiride* assures, that *Hellanicus*, an author whom *Gellius* af-

firms

firms to be older than *Herodotus*, saith, he often heard the Priests in *Egypt* pronounce that name *Hysiris*, which therefore is to be esteem'd his true name, of which the Priests took great care: And it's known that in the *Greek* old inscriptions there is no mark of the *Aspirate* or *H*; and *υ* and *ι* have a sound very near each other: So that *Hysiris* in *Hellanicus* will be of the same sound with *Isiris* in *Philo*, and consequently each of these will be the same with *Osiris*, wherein there was no such *Aspirate* as the Priest in *Hellanicus* pronounc'd; and *Osiris* will be determin'd to be *Canaan's* brother: Which tends much to clear the times of antiquities remaining in *Plutarch*, about the *Egyptian* Religion there veil'd in a fable.

*Plutarch* labours many ways not consisting with each other, to explicate that long fable, so as might bring the *Egyptian* rites, which then were in disgrace at *Rome*, into favour with that city, as consisting in substance with the Religion of *Rome*, and other heathen countries, especially *Greece*. I must not digress to shew how unsuccessful he is in that attempt, only observe, that he was a friend to the allegorical way, and very shy of the historical way of owning, that their Gods had been men, which is the business of  
of

of *Sanchoniatho* to prove by history of their births and actions from the beginning. Nevertheless *Plutarch* owns some historical passages, which I shall note.

And his judgment, after he had deliver'd the history in their mystical way, and many ways of allegorizing it, is this: That tho' he likes none of them taken alone, yet he thinks, that taking them altogether, they deliver the truth. Now this to my understanding sounds no otherwise, than if he had frankly confess'd, that there is an historical truth at the bottom; but it must be improv'd by addition of many things natural, moral, and theological, to make the old *Egyptian* Religion, which is so like our *Roman* and *Greek* Religion, look more divine than in its naked nature (which only history represents) it will do.

But I would first fix this *Isiris* to be the man whom *Moses* designs by the name *Mizraim*. To which purpose I consider with *Bechart*,

1. That the name *Mizraim* is most commonly the name of *Egypt*, and its people; and is a word in the Dual number, not originally design'd to note a single man, but a large countrey consisting of two parts, *Ægyptus superior* call'd *Thebais*, and *inferior* call'd

call'd *Delta*. Hence it is often set to signify the country; but only twice, *viz.* in the Genealogies, *Gen. x.* and *1 Chron. i.* us'd to signify one of the sons of *Ham*: And in those Genealogies many names of people, descended chiefly from some one man, are reckoned as the names of a man's sons. So *Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Caslubim, Caphtorim*, are set down as the children of *Mizraim*; meaning, that they were Nations descended from the *Egyptians*, *viz.* their colonies.

Wherefore I think it probable, that this son of *Ham*, had for his title sometimes *Misor*, sometimes *Isir* or Ἰσίρ, both words being from the same root יצר *yatzar*, signifying to rule or restrain; the difference of the names being only, that the servile letter *M* is sometimes added, sometimes omitted.

And as I conceive *Osiris* to be only an appropriated title of honour, signifying the Prince; so I believe the name of his wife *Isis* to be Ἰσῆ *Ishah*, that is, the Wife, κατ' ἀντονομασίαν, by way of eminence; just as the *Saxon* word, the Queen, signifies no more than, the Wife. The change in the termination is natural, *is* being a *Greek* foeminine termination, into which the ה the *Hebrew* foeminine termination is chang'd.

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Nevertheless my argument to prove *Osiris*, or *Isiris*, to be *Mizraim*, doth not bear upon these disputable etymologies, but upon the natural relation that was between this person and *Canaan* his brother, and on the sameness of their times, which will afterwards farther appear in my chronological evidence.

But here I confirm the sameness of *Mizraim* (who as founder of the distinct Monarchy of *Egypt* bears constantly in Scripture the same name with the countrey) with *Osiris*, which name is most us'd in heathen writers for the founder of the same Monarchy, from a place in *Diodorus Siculus*, quoted by *Eusebius*, *lib. 2. Preparat.* where he assures us, that *Osiris having married Isis; many ways promoted the good of that Kingdom; but especially by building the chief city thereof, call'd by the Greeks Diospolis [but the Jews call'd it Hammon No] and therein erecting the temple of his parents, whom the Greeks call'd Ζῷς and Ἥρα; but the Egyptians are known to call his father Ἄμμον, as the Jews Hamon or Ham.*

But if any contend, with *Selden*, that the name *Osiris* is rather to be deriv'd from *Sihor*, the old name of *Nile*, or from Σείρα, us'd either for the Dog-star or for the Sun,

he doth not hurt my argument : For the founder of the Monarchy, and of *Diospolis*, will still be the same man, who is call'd *Mizraim* the son of *Ham* by *Moses*, and *Osiris* the son of *Jupiter Hammon* by the heathens ; for neither *Nile*, nor the Sun, nor the Dog-star, can build cities and temples.

2.- That there is no other brother of *Canaan* that may so well pretend to be *Isiris*, as he, his two other being *Cush* and *Phut*, *Gen. x. 6.* *Cush* and his issue is seated in *Assyria* and *Arabia*, and *Phut* and his issue in *Africa* ; whereas this *Mizraim*, and his family, are by all acknowledg'd to be plac'd and to govern in *Egypt* : Wherefore he, as a man of greater authority in it, in things both civil and sacred, is most likely to have had influence sufficient to introduce that allegorizing way mention'd by our author. And he also, upon farther search, will be found to be even the subject or matter of a great part of the fabulous allegory, in the telling and acting of which much of the publick Religion did consist : *Isiris* and *Osiris* being one name pronounc'd with one different vowel only, since all know that vowels are ordinarily chang'd upon the flightest occasions in the Eastern languages, whose sub-

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stance and roots lie in their consonants.

One objection lies against this, *viz.* that he intimates his *Ostris* to be a *Phœnician*, whereas ordinarily he is reckon'd an *Egyptian*. I answer, our author being a *Phœnician*, is zealous for the honour of his country, to assert as many great men to be his countrymen, as may with any reason be affirm'd to belong to it. Accordingly here, tho' *Mizraim* and *Thoth* reign'd in *Egypt*, yet he intimates that their birth and breeding was in *Phœnicia*, whence, we acknowledge, they afterwards removed to dwell and reign in *Egypt*: And it's rational to think, that *Canaan* or *Phœnice* being nearer to the place where mankind was repair'd after the Flood, was sooner peopled, and government was sooner settled there. Moreover the acknowledg'd Dynasties in *Manetho*, of the *Phœnicians* over *Egypt*, fall about this time, as we shall hereafter shew; no wonder then that *Phœnicians* are now found there.

It may be objected also, that no reason appears why he should in this place call him *Isiris*, whom in the Genealogies precedent he names *Misôr*. I answer, that the Genealogies being avow'd by our author to be transcribed out of the *Cabiric* records writ-

ten by *Thoth's* command, *Sanchoniatho* was oblig'd in them to express the name as he found it in the original records; and it appears by *Moses's* writing him *Mizraim*, that the most ancient name of this man had the servile letter *M* in its beginning. But *Sanchoniatho* himself living some Centuries after *Moses's* time, found that custom, the law of speech and writing, had left the servile *M* quite out, and that then the same man was call'd *Isir*, who before was sometimes call'd *Misor*; and therefore it was fit he should name the *Egyptian* Prince and innovator in Religion *Isir*, as others did in his time. As for the *is*, the termination in *Isiris*, that's a *Greek* termination, which custom requir'd the translator *Philo Byblius* to add, when he turn'd the history into *Greek*.

In short, 'tis certain that servile letters and terminations being no essentials to a word or name, are easily changed, which is all the difficulty in this exception.

Yet it is to be noted, that these words that mention *Isiris*, and his introducing change in the *Egyptian* Religion, are not by *Sanchoniatho* affirm'd to be taken out of the memoirs of the *Cabiri*, but reported as known some other way.

Again,



Again, it may be objected that *Isiris* cannot well be *Mizraim*, because *Thoth*, as hereafter will appear, was his son, according to our author, and reign'd after him, where it is not likely the father should make the doctrines of religion allegorical, and his son set them down in a different historical manner. This objection is very plausible, and was for some time a rub in my way; yet it not removing the evidence I have given, and much more proof which I shall add, that *Isiris* or *Osiris* was *Canaan's* brother, I have consider'd that it may be answered thus:

1. That in these times mens lives were very long, *viz.* about 300 or 400 years, as appears by the ages of the Patriarchs in the line of *Shem*, set down by *Moses*, who were contemporary with these of the line of *Ham*, *viz.* *Mizraim*, &c. and therefore as they had many children to repeople the world, so they ordinarily liv'd to see many generations descended from themselves, and great revolutions therein. So *Shem* is prov'd to see 10 generations descended: Others might see six, seven, or eight; and I have reason to believe, that *Ham* saw such a number descended from him. We shall find something in our author, tho' Scripture gives no num-

ber of his years, to assure us that he liv'd some time after *Noah's* death, and that was 350 years after the Flood, as Scripture attests; and at the Flood *Ham* was about 100 years old; So his life must be above 450 years, how much above I find not. But our author assures us, that he settled *Thoth*, who was his grandchild, in *Egypt* while he liv'd.

2. Tho' *Sanchoniatho* tells us that *Thoth* caus'd the *Cabiri* to set down this historical account of their Deities, yet he tells us not that he did so after he was King in *Egypt*; it might be many years before. Besides, we find not in him that this history was to be made publick, or to be inserted into the publick doctrines of his Kingdom, nor so much as that it was to be communicated to all initiated. *Thoth* being a philosophical man, might either before his father's allegorical fable was publick, or after, think fit to have such historical memoirs written for his own memory sake, which either he, or his kinsmen the *Cabiri*, might communicate to such only as were judg'd worthy of such secrets; and might let his father's allegorical stories, mingled of history and fable, be represented in the open solemnities of the Religion which he had establish'd.

So *Numa Pompilius*, tho' himself was the founder of the Religion of heathen *Rome*, yet wrote books not well agreeing with it, which were found buried near him almost 500 years after his death, and were burnt publickly by a decree of the senate, as *Livy* witnesseth, *Decad. 4. lib. 10.*

I may here suggest also, that our author design'd to shew, that the plainer and simpler form of idolatry retain'd by the *Phœnicians* was much elder than those fabulous representations us'd in *Egypt*; and so takes his countrymens parts against the *Egyptians*, as innovators in the heathen Religion.

3. Tho' I grant that *Mizraim* might begin to introduce some allegorical representations into the publick Religion of *Egypt*; yet it's no incongruity that his son should cause the plain historical account of such allegories to be written. This was not to abolish, but explain the Religion establish'd by his father.

4. I cannot grant that all that fable or allegorical scene of *Egyptian* solemnities, which *Plutarch* delivereth *de Iside & Osiride*, was so old as *Mizraim's* establishment; much of it relates to his death, as past, which he in his life could never require to be represented, and is own'd by *Plutarch* to be introduc'd by  
*Isis*

*Isis* after his death. Other things I shall shew relate to transactions above 100 years after his death. But this matter I have farther clear'd in the end of the second section of the review of this history.

Yet here note, that in the beginning of *Plutarch's* story of *Osiris* there is deliver'd mystically the addition of the five ἐπαγόμεραι to the old *Egyptian* year of 360 days, which the *Egyptian* history assures us was introduc'd in the time of *Assis*, the last pastoral King, above 200 years after the death of *Osiris*. And besides, *Apophis*, who was one of their pastor Kings after *Osiris's* death, is nam'd in *Plutarch's* narration as an enemy both to *Jove* and *Osiris*, which shews plainly that *Osiris* and *Isis* are represented here as the heads of the *Egyptian* interest under *Jove*, against all its enemies, even after the death of the first. He may in allegory be said to be oppos'd, when his family is afflicted with war by the interest of the Pastors, whose last hold in *Egypt* was at *Abaris*, in the *Egyptian* theology call'd *Typhonius*, as *Josephus* shews.

Nevertheless I will now add, that in the *Egyptian* allegorical fable about *Osiris* in *Plutarch*, I took notice of several things, which agree with the history of those elder times

times found in our *Sanchoniatho*, and in other authors, which I will here briefly touch.

1. *Plutarch* there makes *Osiris* the son of *Rhea* a wife of *Cronus*; so our author owns *Rhea* married to *Cronus*. And I shall hereafter prove that *Cronus* is *Ham*, as I have already shew'd *Osiris* to be *Mizraim* the son of *Ham*.

2. *Plutarch* makes *Isis* to find at *Byblus*, a King call'd *Melcander*, and that name is plainly deriv'd from the *Hebrew Melec* or *Moloch*, which was a title appropriated eminent-ly to *Cronus* or *Ham* in old times, because of his vast dominions both in *Asia* and *Africa*, as far as they were peopled in about 300 or 400 years after the Flood.

3. The Queen, whom *Isis* found at *Byblus*, *Plutarch* tells us is by some call'd *Astarte*, which is the name of one of *Cronus's* wives in *Sanchoniatho*.

Give me leave also to suggest, that *Plutarch* tells us, that some call'd his wife *Nemaus*, which I cannot read, but the name *Naamah* comes to my mind; and I cannot chuse but ask, was not this the famous woman, of whose birth alone in all *Cain's* line *Moses* takes notice, *Gen. iv. 22.* the sister of *Tubal Cain*, and the last person mention'd in that line? If she were one wife of *Cronus*

or

or *Ham*, (for he had many) we may give a very probable reason for his falling into idolatry, notwithstanding his father was so free from it. This wife taken out of the idolatrous line of *Cain* before the Flood, might seduce him afterwards, as the idolatrous wives of *Solomon* withdrew that wise man from following the steps of his father *David*. I have in the review given reason why I believe that this generation, in which *Namah* was, liv'd at the time of the Flood, when *Ham* was married : And I cannot believe *Moses* would have noted this woman rather than any of *Cain's* line, if she had not been a person of great fame in the world.

4. As *Plutarch* makes *Typhon* a contemporary with *Cronus* and his children ; so doth *Santhoniatho*.

5. The last historical intimation that *Plutarch* suggests, is, that when *Typhon* was conquer'd, he fled away, and begat *Hierosolymus* and *Judeus*. This seems to relate to the driving the *Phœnices* out of *Egypt* about an age after *Cronus's* time ; whereas *Josephus* from *Manetho* informs us, that there went above 200000 of them, by composition made in their distress, from thence into the country afterwards call'd *Judea*, and built the city *Jerusalem*.

And

And it seems probable to me, that the *Egyptians*, whom *Plutarch* owns to refer most evil and afflicting things to *Typhon*, do in that allegorical fable extend the expulsion of *Typhon* beyond the time of his natural life (which I believe was ended before *Amosis's* days) to the expulsion of that *Phœnician* interest, whereof he seems to be the head at first, when it began to afflict the interest of *Mizraim* or *Osiris*. This *Manetho* (in *Josephus* against *Apion*) sufficiently proves, telling us that *Abaris*, the last town held by the *Phœnician* Pastors, was in their theology call'd *Typhonius*.

This story *Josephus*, and after him many others, *Plutarch* among the rest, seem to confound with the going of *Israel* out of *Egypt*; tho' in truth it was above 300 years before that time, and a good while before *Jacob* went thither, as the learned *Arma-chanus* has prov'd.

If this exposition of the last passage out of *Plutarch* be admitted, we have gain'd (besides his concurrent evidence, that *Osiris* and *Mizraim* are the same) a full account of the history that is wrapt up in the mystical solemnities of the *Egyptians*, call'd *Sacra Isiaca*; that they are a commemoration of the prime founders of their Monarchy, as  
 Gods

Gods or Dæmons, who are honour'd and lamented, as both doing and suffering much for their country struggling under the *Phœnician* powers, to which *Isis* applied herself with great mourning at *Byblus* (which *Sanchoniatho* informs us was the royal city of *Cronus*) for remedy to little purpose.

Agreeably hereunto, *Lucian de Deâ Syriâ* affirms, that *Osiris* was buried at *Byblus*; and *Apollodorus* represents *Io* or *Isis* going to to the King of *Byblas*, when her son was lost, *lib.2. c.1.* and this was written before *Philo* was born: So that it is certain *Philo* did not feign the town *Byblus* to be such an ancient royal city only out of partial affection to the town he was bred in. But at last her issue being excited to avenge injur'd *Osiris*, as it were by his Ghost, and being assisted by their brethren of *Thebais*, whence *Manetho* assures us *Tethmosis* or *Amosis* came, distress'd the *Phœnicians* so much, that they were forc'd to leave *Egypt*, and to settle in *Palæstine*. This seems to be the historical foundation of the lamentations and joys that were in the *Egyptian* religious solemnities; the trouble from, and the conquest over the *Phœnician* Dynasty. But however my *Synchronism* about *Osiris* and *Canaan* is good.



Let this conclude our first remark, fixing the time of *Isiris* or *Osiris*, by help of the *Mosaical* chronology and *Plutarch*, compar'd with our author: And all this is greatly confirm'd by the connection of *Eratosthenes's* catalogues, beginning with the end of *Sanchoniatho's* history.



## REMARK II.

*That Cronus is Ham, this prov'd, and his time stated. Of the Rephaim, and that Athothes is Thoth. Of the planting of Attica by Cronus and his daughter Athena.*

**C**RONUS, who fills the greatest part of this history, is next to be consider'd by us: For we are still oblig'd to move from the latter part thereof to the former, because we have more concurrent history in other books concerning these latter times of it, than the first times thereof, and consequently more evidence; and therefore

fore we proceed from the more known to the less known, as reason directeth.

The descent of *Cronus* from *Ouranus* and *Ge* is acknowledg'd in all the heathen Theogonies that I can think of, as in *Hesiod*, in *Apollodorus*, in *Diodorus Siculus's* account of the *Theologia Atlantiorum*, and in *Euemerus Messenius* transcrib'd by *Eusebius*. This main difference I find between our fragment of *Sanchoiabo*, and these *Greek* Theogonists, that he ends where they begin; which shews, that he had search'd the elder Eastern records, and had written his collection from them, which he believ'd to be much more authentick than any thing among the *Greeks*, who write contradictorily to each other. None of these Theonogists lead us to the knowledge of the time or age of the world in which he liv'd, which is the thing we want, and shall seek to find it in other histories.

- I. By help of some other name whereby he is call'd.
- II. By help of his children, and other contemporaries.
- III. By counting his number of generations from the first man in our author.

If

If we find concurrent testimony from these topicks, I suppose his age, and the countries in which he liv'd, will be sufficiently determin'd.

I. I find him call'd by another name of the same import with this of *Cronus*, in a piece of *Eupolemus* preserv'd to us by *Alexander Polyhistor*, and *Euseb. Præp. Evang. lib. ix. c. 17.* where the *Babylonians* are affirm'd to call him *Belus*, בל Baal in their language signifying a Lord or King; as כרן Keren, from whence *Grotius* informs me that *Cronus* is deriv'd, doth import in *Hebrew* such an illustrious person as a King, which I will presume sufficiently known among the learned: Because this name *Belus* is own'd to belong to *Cronus* by *Theophilus Antiochenus ad Autolycum, lib. 3.* and by *Damascius in Vitâ Isidori*; and also that *Moloch* and *Milcom*, words of the same signification, are names frequently us'd to design the same man.

*Eupolemus's* words are the more considerable, because they import the general testimony of the most ancient and learned people, the *Babylonians*, in whose country we shall find reason to believe that *Cronus* liv'd before he came into *Phœnicia*: Βαβυλωνίαις λέγουσι πρῶτον ἡμέαυ Βήλον ὃν εἶναι Κρόνον. Here

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this

this first *Belus* is expressly affirm'd to be *Cronus*, the same man known by those two names, the reason whereof we have given. Then he proceeds to tell us his children, some of which we shall find to live in times certainly known, whereby the time of *Cronus* himself, who liv'd before them and with them, will be determin'd: Ἐκ τούτων ἡ γένεσις Βῆλον καὶ Χαναάν, τέτον ἡ τὸ Χαναάν γυνῆσαι τὸ πατέρα τὸ Φοινίκων· τούτων ἡ Χεμ υἱὸν γένεσις ὃν ἔπειτα τὸ Ἑλλήνων λέγεσθαι Ἀσβολὸν πατέρα ἡ Αἰθιοπίων ἀδελφὸν ἡ τὸ Μετσαίμ πατέρα Αἰγυπτίων.

I know well that the learned *Bochart* hath said, that this place is much corrupted, but gives no proof of corruption, and hath suggested many changes as necessary to be made for the removal of the pretended corruptions; but all the changes he offers tend to make it serve his *hypothesis*, which is, that *Cronus* is *Noah*, *Boch. Phaleg.* p. 237.

But I see no reason to alter the words at all, and will shew, that, as they are, they may reasonably be construed or translated, so as to express the true number and names of the four sons of *Ham*, which I will mark with figures, and consequently they will import that *Cronus* is *Ham*. To evidence this, I submit to the judgment of the learned this translation of them, without any alteration made

made in the text ; and that will bring in the second point, to prove his time, *viz.* by his children.

II. *There was at first Belus, who is Cronus ; but of him came another, 1. Belus, and 2. Canaan, who was or begot the father of the Phœnicians ; his son too was, 3. Coum, whom the Greeks call Asbolos, the father of the Æthiopes, the brother of 4. Meltraim, the father of the Egyptians.*

Now to adjust this translation to the four sons of *Ham*, *Gen. x. 6.* is easy enough ; for two of their names are plainly the same, *Canaan* and *Mizraim* ; the third name, *Coum*, is but slightly alter'd from *Cush*, the *w* being chang'd into  $\mu$ , only to express the accusative case in a form more like the *Greek* termination of that case, as *Bochart* hath well noted. Wherefore there remains only, that *Belus*, the successor of his father *Ham* in the dominions over *Africa*, be allow'd to be the same with *Phut* in *Moses's* enumeration of their names ; and it's reasonable to admit, that he who succeeded his father in that large share of empire, should bear his title among the *Babylonians*, as he is here call'd by the *Chaldean* title of honour *Belus* ; whereas *Moses* calls him by the name probably given him at his birth.

Yet I think that *Bochart* hath well observ'd concerning him, that the footsteps of the name *Phut* were retain'd by the *Greeks*, who call'd him *Pythius Apollo*; the reader may consult him for proof, which I will not transcribe: But I will add thereunto, that I like his opinion about this name the better, because I have observ'd in our *Sanchoniatho*, that *Apollo* was one of *Cronus's* sons born in *Perea*, i.e. the country beyond the river; where I think he means, and hereafter have express'd my reason, beyond *Jordan*. And besides, I find *Apollo* worshipp'd under the name of *Carneus* in most ancient times in *Sicyon*; and I do not like any *Greek* account of that old title so well as the Eastern etymology, that it having all the radicals of *cr* or *Cronus's* name in it, it should import him to be the son of that ancient and great King *Cronus*.

It remains, that I now justify my translation against one obvious objection that lies against it, which is this: That I make the words *τὰτα ὃ Χρόνον* not to relate to *Canaan* the next antecedent, but to *Cronus* the remoter antecedent, contrary to the mind of other translators, and the most usual grammatical construction.

To this I answer : First, that I do it not without example, which is authority in such cases. I must not digress far into a grammatical dispute, but I will point at an instance or two in *Eusebius*, out of whom this place is taken, in the end of this chapter. *Lib. ix. c. 17.* *Eupolemus* saith of *Enoch*, that he was the true *Atlas*, the inventor of Astronomy ; telling us he had a son *Methuselah*; ἐν πάσῃ δὲ Ἀγγέλων Θεῶν γινῶναι, who knew all such things by the help of Angels. The relative certainly must refer to *Enoch* this great man in that science, tho' the remoter antecedent, and not to the nearer *Methuselah*; concerning whom he delivers nothing that requir'd angelical help to discover it. So also in the place quoted in our first remark from *Eusebius*, p. 39. D. ἀν εἰς τῆς Ἰστιάς, the relative ὧν certainly respects the old *Phœnicians* remotely mention'd, not their later successors and initiated men who are mention'd next before.

Sense, truth, and pertinence must more sway us in interpreting wise mens words, than the Grammar rules, which are accommodated only to the more usual manner of speech. Therefore I have chosen in my translation to make our *Eupolemus*, whom both *Josephus* and *Eusebius* own as a good

author in *Jewish* concerns, rather to transgress a rule of Grammar, that admits many exceptions, than to make him tell several untruths, which cannot any way be excus'd: And such untruths will be told, if τέρτ be referr'd to the next antecedent *Canaan*; for then both *Cush* and *Mizraim* will be affirm'd the children of *Canaan*, whereas it is plain by *Moses's* words, that they were both his brothers. Besides, it would follow that *Canaan* must be ancestor of all the *Cushites*, call'd by the *Greeks* *Æthiopes*, which neither Scripture nor exotick history will allow: And why should we make an inconsistency between a credible heathen author and *Moses*, when, by the way, I propose he may be so construed as to consist with him?

But yet if my reader will be so morosely grammatical, that he will not allow me this reference to the remoter antecedent, I will tell him, that tho' he will hereby hinder me from finding a full agreement of *Eupolemus* with *Moses*, in enumerating all the four sons of *Ham*; yet without that reference I can evince, by joining the testimonies of *Eupolemus* and *Moses*, that his *Cronus* is *Moses's* *Ham*, which is my principal design in this remark: For still *Eupolemus* expressly saith, that his *Cronus* was the father of *Canaan*:  
Let



Let that be the *major*. *Ham* was the father of *Canaan*: Be that the *minor*. Therefore *Ham* is *Cronus* will be the conclusion inevitably following. And then since the time of *Ham* is plain enough in Scripture to be the first four Centuries after the Flood, or five Centuries, if we may allow him to live as long as his brother *Shem*, unto whom Scripture assigns so long a life; as indeed it will be found necessary to allow all *Noah's* children near upon such long lives, that the world may be peopled by them, and colonies so far planted, as we find historical memoirs that it was within 500 years after the Flood.

Besides, it appears even in *Sanchoniatho*, that in *Cronus's* time the world was peopled not only in *Syria* and *Egypt*, but in *Attica* also; and that *Cronus* outliv'd his father, is there plain enough. But *Ham* being prov'd to be *Cronus*, his father *Ouranus* must be *Noah*, and the Scripture assures us that *Noah* liv'd 350 years after the Flood; therefore *Cronus* must live considerably above that number of years. This is all I can find credible about his time; and this determination of it, as imperfect as it is, yet assures us that *Sanchoniatho's* history, remaining in this fragment, ends within 4 or 500 years after the Flood.

There is a probability, that *Ham* did not live altogether so long as *Shem*, which may be taken from the time of *Abraham's* coming into the land of *Canaan*: For it is certain by the *Hebrew* chronology, that *Shem* was then alive, and did not die till above 70 years after *Abraham's* first entrance into that country, *A. M.* 2083. And if *Ham* had then been alive, who claim'd dominion over all that country and many more, it's probable we should have found some influence of his power mention'd in *Abraham's* life, whereon *Moses* insists largely.

But there is no action of *Ham's* mention'd therein, only there are the names of two towns set down, that brought to my mind him and his wife *Astarte*, mention'd *Gen.* xiv. 5. where *Chederlaomer* and his confederates are recorded to have smote the *Rephaims* in *Ashteroth Carnaim*, and the *Zuzims* in *Ham*, *A. M.* 2091. These giant-like people may seem to be his children, or descendents from him, and their cities seem to bear their father's name; and if he had then been alive, we should have heard of his opposing such an invasion.

However I crave leave to suggest, that as *Ashteroth* will easily be admitted to be *Astarte*; so it's not improbable, that *Carnaim* being

being deriv'd from  $\tau\pi$  the original of *Cronus's* name may relate to him, and so may be a memorial of both the King and the Queen, the brother and the sister, according to *Sanhoniatho*: And yet not long after their deaths, this invasion much defac'd these memorials by the destruction of the inhabitants of these towns; and the building of these towns must probably be a considerable time before this their captivity, because when they were overthrow'n, they are represented as places of great strength, which towns do not usually grow to, unless time be allow'd them to increase in people and fortifications.

Indeed the very name of *Rephaims*, who are said to dwell in *Ashteroth Carnaim*, seems to me not only to import their giantlike strength, which is the most common sense of the *Hebrew* word us'd here, and translated by the *Septuagint*  $\gamma\gamma\alpha\acute{\nu}\tau\epsilon\varsigma$ , both here and in *Josh. xiii. 12.* which relates to this very place, besides many other Scriptures; but also it refers to *Rephas*, which was one of the peculiar names given to *Ham* or *Cronus*, when he was worshipp'd; because of all the giants before and after the Flood, he was especially deify'd and ador'd; and the mightiest men of his race gloried in their likeness

likeness to him, and therefore affected to be call'd *Rephaim*.

Now that the name *Rephas* was *Cronus's* title, the learned have acknowledg'd both from the *Coptic* name of his star, and from the *Septuagint*, who translate *Chiun*, *Cronus's* known name, by *Παιφας*, *Amos* v. 26. which was easily alter'd in some copies into *Πεμφας*, by inserting an *μ*. This is the clearest account of that passage in *Amos*, and and is also to our purpose, a sufficient reason why some of his posterity, that were most like him, and other antediluvian men of healthful constitution, long life, large stature, and great strength, are call'd *Rephaim*; especially these that dwelt in his city, *Ash-teroth Carnaim*. And methinks the deducing of his *Coptic* name *Rephas* from the *Hebrew* אֲשֵׁרִי (which imports that healthful constitution that produceth long life, growth to great stature, and strength) doth give farther light to the reason of this name given to *Cronus*, and to the *Rephaim* descending from him.

Besides, we learn from the precedent verses, that before their destruction there had pass'd 14 years, since the time they began to be under *Chederlaomer's* government; which it's scarce possible should take place  
in

in *Canaan*, if *Cronus* had been alive: Therefore we may reasonably gather, that he was dead before *Abraham* came thither, the time of their overthrow being but nine years after *Abraham's* entrance into *Canaan*; whereas it was 14 years after their first subjection to the King of *Elam*. So if we suppose *Cronus* to die just before *Chederlaomer* got possession of this part of his Kingdom, his death will be about five years before *Abraham's* entring into *Canaan*, i. e. *A. M.* 2078.

If this be allow'd, it will be additional evidence from Scripture, that *Cronus's* dominion in *Canaan* was long before *Abraham's* time of flourishing there; and this doth more than any thing that's written in *Sanchoniatho*, who hath given us only Genealogies, and a few actions, but hath left us to seek for the times of them where we can find them.

The third proof of his time follows.

III. With these times that I have pitch'd on, concurs that estimate which may be made, by comparing the number of generations set down in *Sanchoniatho* from his *Protogonus* to *Cronus*, with *Moses's* number of generations from *Adam* to *Ham*: There are 11 in both authors. In *Moses's* enumeration this is clear, and in *Sanchoniatho's* it will be manifest,

manifest, if we consider that the 11<sup>th</sup> generation is by him fixt in his complete line upon *Misor* and *Sydyc*, with whom in his uncomplete line *Cronus* is contemporary, as *Cronus*'s children are made contemporary with *Thoth* the son of *Misor*, and with the *Cabiri* the sons of *Sydyc* in the 12<sup>th</sup> or last generation found in this piece of history.

We must not wonder, if we find *Thoth* here plac'd in the last generation, first secretary or counsellor to *Cronus*, afterwards made a King by him, who is made of the generation next before him. Two or three generations live together, father, son, and granchild, even in our short lives; but in the long lives of these old times they us'd to see their children and kindred of many more generations.

So also it is not strange that *Sydyc* (plac'd here in the 11<sup>th</sup> generation) is said to have had issue *Asclepius* by a daughter of *Cronus*'s, which must be in the 12<sup>th</sup> descent; for elder men oft marry younger women. It's possible the distance of their years was not very great, and yet a greater difference of years (suppose 50) in their long lives of 4 or 500 years, was less considerable in relation to issue, than it is now in the case of our short lives: However it certainly imports, that  
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he affirms *Sydyc* was sometime contemporary with *Cronus*'s daughter, who was of the generation succeeding him.

A little concurrent evidence to clear this point, that *Cronus*'s time was about three or four Centuries next succeeding the Flood, may be gather'd from the remains of the story that we have about his wife and sister, call'd *Astarte* in Greek, *Astteroth* in Hebrew. *Plutarch de Iside* intimates, she was Queen at *Byblus*, and *Melcander*, which is *Melech* or *Maloch*, i. e. *Cronus*, was King there, when *Osiris*'s body was brought thither in a chest, which in the fable perhaps means a ship or a coffin. Now *Osiris* being prov'd to be *Mizraim*, this pointeth, that at his death *Cronus* was alive, and *Astarte* too, the parents of this *Mizraim*. And *Sancho- niatho* affirming *Cronus* to appoint *Thoth* (whom *Sancho niatho* affirms to be the son of *Misôr*) to govern there; it's most probable he would send *Misôr*'s son (now with him) to succeed him.

Besides *Astarte* probably being the *Dea Syria*, of whom *Lucian de Deâ Syriâ* informs us, that there was in her temple at *Hierapolis* a constant commemoration of the Flood and its drying up made in her temple-service; it inclines me think that she (for no  
other

other *Syrian* Goddeſs is ſo near that time) is intimated thereby to be the ſiſter or wife of *Cronus* or *Ham*, who was one of thoſe that ſhar'd in that great eſcape: And the city *Aſhteroth Carnaim* bearing her name at *Abraham's* entring into *Canaan*, aſſures us, that ſhe liv'd before that time; and theſe bounds fix her and *Cronus* within the four Centuries next to the Flood, which is the thing I undertook to prove.

I know *Lucian* calls the images chiefly ador'd in that temple by *Greek* names, *Hera* and *Zeus*, in compliance with the *Greeks*, in whoſe language he writes; but he expreſſly affirms, that the God there was call'd by another name: Whence I gather that the Goddeſs there had another name alſo, *viz. Aſtarte*. For *Lucian* acknowledges that her ſtatue bore on her head beams, and a tower, and the *Ceſtus* wherewith they only adorn *Urania*, which I interpret *Aphrodite* or *Venus*, the daughter of *Ouranus* and ſo *Aſtarte* is affirm'd to be by our *Sanchoniatho*, in the general ſenſe of the *Phœnicians*, who alſo call'd her *the Greateſt*: She therefore is moſt likely to be join'd with the image of their greateſt male Deity. So *Cicero* ſaith, *Venus Syria Aſtarte vocatur. De Nat. Deor.*



I conceive *Thoth* to be the man, whom *Manetho* and *Eratosthenes's* catalogue call *Atthotes*, and the son of *Menes*, who is plainly own'd to be *Mesraim*, or *Mizraim*, in *Syncellus's* catalogue; and in *Sanchoniatho* *Thoth* is affirm'd to be the son of *Misor*, whom *Grotius* affirms to be *Mizraim*; and both agree that he was a learned writer, a sure natural distinguishing character hardly to be found in any other Prince near him in antiquity.

It's probable that *Manetho*, being a Priest of *Sebenna*, might know more accurately that his name was *Atthoth*, in the sacred *Egyptian* books, tho' vulgarly he was call'd *Thoth*: And *Bochart* hath given several instances in the Eastern languages, in which the initial *A* was commonly left out, p. 826. of his *Canaan*.

I will mention only a few examples of this change: The same man is call'd sometimes *Aram*, sometimes *Ram*; compare *Luke* iii. 33. & *Chron.* ii. 9. And the *Syrian* nation, commonly call'd in *Hebrew* *Aram*, sometimes *Ram*, 2 *Chron.* xxii. 6. in the *Hebrew* text, and *Job* xxxii. 2. So the name *Eleazer*, written in *Hebrew* with the first letter *א*, in *Greek* is express'd by *Lazarus*, *א* being quite omitted. He who is *Pachnas* in  
Afri-

*Africanus's* catalogue of pastoral Kings, is call'd *Apachnas* in *Josephus's* from *Manetho*. And so the *Egyptian* month, that by the *Greeks* is written *Μέχμρ*, is in the *Coptic* or *Egyptian* language written *Amsbir*, in *Scaliger's Can. Isag.* And mount *Tabor* is known to be call'd *Atabyrius*. So *Φθα*, *Vulcan's* *Egyptian* name is written *Α'Φθας* in *Suidas*.

Again, we may confirm our time assign'd to *Cronus*, by comparing what *Sanchoiatho* saith concerning his giving to his daughter *Athena* the country of *Attica*, whose chief city takes its name from her, with passages in the *Greek* history, whose times are pretty well agreed on by the best Chronologers. But we must suppose this not to be done till his wars with his father were pass'd; then he had best leisure to travel, and settle colonies in places either not at all or very thinly inhabited.

Now it's certain that *Attica* must be well peopled before the *Ogygian* flood, which by great testimonies is fix'd in the year of the world 2208; and we cannot well allow less than 200, or more, of those years to the peopling of it: Wherefore the first colony must be there planted about *A. M.* 2000, or rather sooner; and this will bring us back into the time before *Cronus* died, according  
to

to our allowing him to live about 400 years after the Flood, which is time little enough to assign to him, since his brother *Shem* by *Moses*'s just account liv'd 100 years more; and all that were born in the next Century after the Flood, whose ages are given to us by *Moses*, liv'd above 400 years. This reason evinceth, that *Attica* must be planted in his time, and so *Santhoniatho* saith it was by his settling his daughter there.

Let the learned consider and determine, whether that eldest name of the *Athenians*, mention'd in *Herodotus*'s *Urania*, where he tells us they were first call'd *Cranai*, then *Cecropidæ*, &c. do not intimate, that they had a name from *Cronus* before their name from *Cecrops*. I doubt not but the *Greek* names *Cronæus* and *Caranus* are deriv'd from the same root קר, as *Cronus* is: And I know there was a *Cranæus* King in *Attica* soon after *Cecrops*; but I do not believe they were called *Cranai* from him first, and afterwards *Cecropidæ* from *Cecrops* that reign'd before him. It seems more probable this name *Cranai* should be given them from the first planter, which *Santhoniatho* tells us of. Nevertheless because *Herodotus* calls them also *Pelasgi*, I judge that *Cronus* found some of *Japhet*'s posterity here, and

M                      mingled

mingled with them, and got sovereignty over them. But of these *Pelasgi* I do intend to say more hereafter.

Hereunto agrees a testimony of *Diodorus Siculus*, cited by *Eusebius*, lib. ii. c. i. p. 47. That *Triptolemus* was sent into *Attica* by *Osiris*, to improve it by sowing corn. Now we have shew'd *Osiris* to be *Mizraim*, and that he died in *Cronus's* time, long before *Cecrops*. Hence we may gather, that the colony which *Cecrops* the *Egyptian* brought thither about *A. M.* 2448, was not the first plantation of *Attica*, but a repairing of that which was almost destroy'd by the *Ogygian* flood; altho' the *Greek* writers generally will go no farther back than to *Cecrops*, where the *Parian* marbles begin.

But before him we find even those marbles to own *Actæus*, whose daughter *Cecrops* married, as *Apollodorus* and *Pausanias* witness, doubtless to secure his settlement there by marriage with the former King's family. Yea *Pausanias* in his *Attics*, p. 14. adds, that still before him the *Athmonæan* Δῆμος or Precinct affirm, that one *Porphyrio* reign'd there, who built for them the temple of *Venus Urania*. Now the worship of this Goddess coming out of *Phœnicia* and *Syria*, as he just before acknowledges, made me think that this  
*Athenian*

*Athenian* King *Porphyryon* here only mention'd, was a *Greek* translation of some *Eastern* name; and because *Porphyrius*, the name of the *Tyrian* Philosopher, who much oppos'd our Religion, is known to be the translation of his *Phœnician* name *Malchus*, I judge that in like manner this *Porphyryon* is the *Greek* translation of *Moloch*, or *Milcom*, which are known to come from the same root with *Malchus*, and to be the titles of *Ham* or *Cronus*, the *Phœnician* God.

This being admitted, the *Atthmonæan* Δῆμος of *Athens* here in *Pausanias* will say the same thing that *Sanchoniatho* doth concerning *Cronus's* planting a colony in *Attica*, and will moreover inform us, that he built a temple to his wife, whom we must therefore suppose dead, and deify'd, the *Aphrodite Ourania*, or *Venus* the daughter of *Ouranus*, as *Sanchoniatho* affirms that she was.

Moreover, there are in *Pausanias* many passages, that own the contest between *Athena* and *Posidon*, about the government of *Attica*, and other parts of *Greece* within the *Isthmus*; all which suppose some plantation of *Greece* from the East in these early times, in which our *Sanchoniatho* affirms them to live.

I will mention but one of them relating to *Træfene*, which was so famous, that their ancientest money bare the marks of the decision, that they should both be honour'd there; for *Athena's* face was on one side of it, and *Posidon's* trident on the other. *Pausan. Corinth. p. 73.* The purple dye being invented by *Hercules Phœnicus*, and appropriated to Princes in the reign of *Cronus*, gives sufficient reason why the *Greeks* might call him *Porphyryon*, who was *Moloch*, a King wearing purple.

Accordingly we find, that in the substance of the story, the *Greek* mythick writers, particularly *Apollodorus*, agree, that *Athena*, *Cronus's* daughter, first planted this country, and in a tryal before a jury of twelve Gods cast *Neptune*, who claim'd it as first occupant, because he had struck it with his trident before her coming thither; the Gods determining that *Athena's* olive-tree, which she shewed she had planted there, was a better proof of occupation than a stroke of his trident. *Apollodor. lib. iii. c. 13.*

Nevertheless he puts in this, that this tryal was in *Cecrops's* time; whereas true history shews that *Athena*, and *Posidon*, who is *Neptune*, were many years before him. And thus generally their mythick writers con-  
found

found and lose all the times of their Gods, which advantage divers Christians made use of against them: And this was a good argument *ad hominem*, as it is call'd, but is not sufficient to prove, that idolatry and the heathen Gods are of so late an original, as some both Heathens and Christians have affirm'd them to be.

My business is not to decide controversies of this kind, but only to explain this ancient history. Nevertheless I will refer my reader, who desires to see what proof may be given that idolatry was elder than the Flood, to the writings of *Selden* in his *Prolegom.* to his book *de Diis Syriis*, p. 28, 29. *Hottinger's Smegna Orientale*, p. 130. in *Enoch's* life; *Schedius de Diis Germanis*, p. 49. where he may see that many of the most learned *Jews* affirm this not only to be their opinion, but to be taught by *Moses* himself, *Gen. iv. 36.*

## REMARK III.

*That Bochart has not rightly affirm'd Cronus's sacrificing of Jeoud to be Abraham's readiness to offer Isaac. The great antiquity of such cruel sacrifices, and the eldest Τίμωρος Δαίμων mention'd by heathens.*

**C**RONUS's time being thus largely stated, my next remark shall be upon that extraordinary sacrifice, which he is said by our author to have made of his son *Jeoud*, his only child by *Anobret*: And here I find my self under a necessity of dissenting from the judgment of some very learned men; I will name but one, *Bochart*, whose authority hath sway'd most, and who offers most in defence of his opinion. He, in his *Canaan*, p. 790. affirms this *Saturn* to be *Abraham*, and *Jehid* to be the epithet of *Isaac*, and *Anobret* to be *Sarah*; so straining the whole story in *Sanchoniatho*, to be the same with *Moses's* history of *Abraham's* trial in the offering of his son, in imitation whereof he affirms the *Canaanites* to have taken up the custom of sacrificing men.

*Grotius,*



*Grotius*, in his *Annotat. ad lib. 1. Veritat. Relig. Christianæ*, had better consider'd this case, and therefore he wisely scruples it, and saith: *Est cur dubitem*, p. 53. edit. in fol. I adventure farther, and openly deny that *Sanchoniatho* and *Moses* speak at all concerning the same man, or the same matter, for these reasons following.

I. The offerer is not the same man; for there is no agreement, either in their parentage, and their wives and children, or in the whole course of their lives, or in their names; as appears by comparing *Sanchoniatho's* history of *Cronus* with *Moses's* history of *Abraham*. Heaven and earth are not more distant than the lives of those two men. But *Bochart* imagines, because (in the place quoted out of *Porphyry*) *Cronus* is call'd *Israel*, by a mistake of transcribers, as *Grotius* hath shewed, that therefore *Abraham* is meant. But there must be great violence us'd, to infer *Abraham* from the name given long after to his grandchild (for prevailing with that God whom *Cronus* never own'd) and so to his posterity; which force I cannot consent unto.

Much less can I agree to what he afterwards adds concerning *Abraham*, quem ex *Genes. xxiii. 6.* עֲבְרָהָם נִשִּׁי עֶלְוִימ, *Nissi Etobim*,

*Chananei fecerunt Principem Deum*; adding also, & *consecrârunt ipsi feriam septimam*, i. e. *diem sabbati*, *quæ apud Judæos erat sacra*. For tho' the *Canaanites* worshipp'd *Cronus*; yet it can never be prov'd that they worshipp'd *Abraham*; nor is there any proof that the *Canaanites* consecrated the seventh day of the week to *Cronus*, or to religious uses, much less to *Abraham*: For there is no evidence, that the distinction of the days of the week by the names lately us'd (among which *dies Saturni* imports the last day) is of such ancient constitution as the *Canaanites* time, or that they imitated the *Jewish* sabbath, or that *Abraham* himself kept it, or that he was consecrated into the planet *Saturn*. The power of this one prejudice, that the *Canaanites* were imitators of the *Jews* in their Religion (which can never be prov'd) was very great, when it prevail'd upon so learned a man to write such improbable things as these. Wherefore we will the more diligently refute the mistake of confounding *Cronus* with *Abraham*, and add many instances of difference between them in this matter.

II. The time and occasion of the offerings differ considerably: For we shew'd before, that *Cronus* was probably dead some time before

before *Abraham* enter'd *Canaan*; and the Primate of *Ireland's* Annals shew, that it was about 50 years after his entring *Canaan*, that he was thus try'd by God's command.

The occasion of *Cronus's* sacrifice is affirm'd to be war and plague on the country wherein he was King, which, custom requir'd the Prince to endeavour to remove, by offering his child as a λύτρον, or expiatory sacrifice.

Now tho' *Abraham* was a Prince over his family, consisting of servants, whom he could arm and command to war, to the number of 318, as he had done for *Lot's* rescue; yet he was not King of the countrey, for he had not then one foot of land in it, but only common for his cattle upon sufferance: This trial being twelve years before his wife's death, after which he purchas'd one field in it for a burying place. Besides, he was not mov'd unto that trial by any plague, or war, or former custom, as *Cronus* was in our author; but by a special command from God: Nor was he commanded to offer him as a λύτρον, an expiatory sacrifice; but as a great instance of such faith in and love to God, as would make him obey a command contrary to all the inclinations of flesh and blood.

Never-

Nevertheless we may justly take occasion from the plain signification of the word *λύτρον* in this case, us'd by *Eusebius*, a learned christian Bishop, and by those two learned heathens *Philo* and *Porphyry*, that all agree to use it agreeably to the sense wherein our Church useth it, when it is apply'd to the great concern of our redemption, by the sacrifice which *Christ* offer'd for us to his offended Father: Whereas the *Socinian* notion of this is inconsistent with the sense of all, either christian or heathen antiquity, using this word. For here both understand the sacrifice of one person's life, in lieu of many who are own'd to be obnoxious to the displeasure of that injur'd Deity, to whom the sacrifice is offer'd: And the eldest heathens by natural light, before the law of *Moses*, are here affirm'd to have believ'd, that such a sacrifice might reasonably be tender'd by a man, and accepted by a Deity.

To clear this extraordinary matter farther, I crave leave to add to this head these considerations peculiarly belonging to it, which shew that *Abraham's* act, or readiness to act in this case, cannot be made an example to be imitated by any men, who have not the same express and extraordinary commands and promises from God, which he had.

1. That

1. That before this trial *Abraham's* faith was assur'd, both concerning the power of God to raise his son from the dead, in case he had been actually offer'd, and also concerning his will, that he certainly would raise him again, to make good his express promise, that in *Isaac* (who yet had no child) *Abraham's* numerous seed should be call'd. See *Gen. xxi. 12.* comparing *Rom. ix. 7, 8. Hebr. xi. 17, 18.*

And this faith concerning his resurrection, in case he had been offer'd, was the true cause of his readiness to obey that command, as we are assur'd by the Apostle, *Hebr. xi. 17, 19. Rom. iv. 17, 18.* On which account also he shews, that a Christian's Faith is like *Abraham's*, and in like manner to be rewarded, because they believe on God, as one who rais'd their Lord *Christ* from the dead, as in the 23, 24, 25 v. of that chapter.

This makes his case, even if he had actually slain his son as a sacrifice (being before assur'd that he must shortly be rais'd again, and have a great family, which within 400 years should come out of *Egypt*, and possess *Canaan*) to be unlike all the heathen murdering of children in sacrifice, when they have no hope that they shall be restor'd to them by a speedy resurrection: For if  
*Isaac*

*Isaac* had then died, his death must have been as a sleep for a short time, because he must quickly be awaken'd to be the father of many nations, the *Edomites* as well as the *Israelites*, besides the Christians, who were to be his children by imitation of his virtues.

*Christ* alone could thus offer his human nature, because he had full assurance of his resurrection on the third day; and this is the only sacrifice of a man, who yet never saw corruption, which the true God ever accepted: And yet even in that case there was (above the piety that was call'd for in *Abraham's* case) an extraordinary expiation for the sins of all mankind, and a great example both of martyrdom for the true Religion, and of the greatest love to the universal Church. So careful hath God been to give no example or encouragement to such inhuman sacrifices, in which there is no ground to expect a miraculous resurrection of the person offered.

2. It is visible, that *Abraham* herein shew'd his great love to God, in his readiness to obey his hardest command: For notwithstanding his assurance that his son should be rais'd again, if he had then died; yet it must be great love that could make him content, not only to part with him whom he lov'd  
above

above all his estate, till God's time for his resurrection should come, which time it doth not appear that he knew ; but also to be the executioner of this hard command with his own hands, upon his only child by *Sarah*, and one that had serv'd him with all dutifulness, as appears by his carrying the wood, upon which himself was design'd to be offer'd, and by his making no resistance in this peril of his life.

3. I consider, that the direct and chief end of God and *Moses*, in recording this history of *Abraham's* trial, is to shew, that tho' he requires his servants to love him above their nearest relations ; yet that he doth perfectly abhor, that any should go about to express their affection to him by offering up the fruit of their own bodies, or any man's blood, in sacrifice unto him. Accordingly an Angel's voice is heard by him, forbidding him from heaven to do any hurt to his son, in sacrificing him ; and by special providence a ram is caught, and substituted in his place : Which things being the last issue of the trial, do shew, that God's intent thereby was to make a solemn declaration unto him and his seed, by an Angel from heaven, that a cheaper sacrifice of a ram was more pleasing to him than those inhuman

inhuman sacrifices of children, which the *Canaanites* (among whom he dwelt) thought the greatest proofs of their devotion; which was so unnatural a sin, that for this cause the *Canaanites* were cast out, *Lev.* xviii. 24, 28. *Deut.* xii. 31. And severe laws were made against the imitation thereof, *Levit.* xx. 2. But it's time to pass from this second disparity between *Cromus's* sacrifice, and the trial of *Abraham*.

III. Let us observe a third difference, which proves they were not the same, which is in the person who was to be sacrific'd. This in *Cromus's* case was his son *Jeonad*, the only child he had by a nymph of that country called *Anobret*: For he had many wives his own sisters, and a numerous issue by them, and but one only child by this nymph. In *Abraham's* case the son to be offer'd was *Isaac*, the only child of his only wife *Sarah*, the daughter of *Haran* of *Ur* of the *Chaldees*.

One would think here were difference enough to fright a wise man from attempting to make the two men the same man: Yet because they were the only children of their mothers, and because *Anobret* may be strain'd to signify one that was conceiv'd by *Grace*, *Bechart* contends that *Anobret* is the



the same person with *Sarah*, and her son is *Isaac* the son of *Sarah*. But let us consider,

1. That this *Anobret* is confirm'd to be *Ἀνωβρεττα*, a woman of that country where *Cronus* dwelt, and *Sanchoniatho* too: So she must be a *Canaanite*, probably not far from *Cronus's* palace at *Byblas*; whereas *Sarah* was born at *Ur* of the *Chaldees*, on the other side of the river or flood, *viz. Euphrates*, as is express'd *Gen. xi. 31.* compar'd with *Joshua xxiv. 2.*

2. That there is no reason assignable to prove, that in *Anobret's* name there should be any respect to God's special grace enabling her to conceive: No proof that she was an old woman, and past the expectation of child-bearing in the course of nature. *Sanchoniatho*, who only tells us of her, speaks not one word of the true God, much less of his extraordinary grace, in all the history which I have translated. Even the Scripture, that magnifies God's kindness to *Abraham* and *Sarah* in the birth of *Isaac*, yet tells us nothing of a change made in *Sarah's* name, which makes any approach to this word, only *Sarah* instead of *Sarai*; and if such a change had been made *Moses* was more likely to tell us of it than *Sanchoniatho*.

Where-

Wherefore it is reasonable rather to interpret *Anobret's* name, a passing fair one, like *Pulcheria* in *Latin*, than groundlessly to imagine, that she conceiv'd by grace, and had a name given from thence; whereas proper names are presum'd to be given at their birth, unless there be proof to the contrary. And it's certain, that even the words from which he derives her name, עבר and הן, do more usually signify as I interpret them, than as he: For he himself, in his book *de Animalibus*, vol. i. lib. ii. cap. 30. confesses that this word never in all the Bible but once signifies to conceive, and that not according to an *Hebraism* but *Chaldaism*, *Job* xxi. 10. whereas it signifies to pass or surpass very often. And so הן *Hban*, which he will have to import miraculous grace, scarce ever signifies so restrainedly, but at large the favour either of God or man actively, and often beauty of body or mind, or of ornaments. I'll name but one place, *Prov.* xxxi. 30. *Favour is deceitful*, &c.

Agreeably to this I find, amongst the posterity of *Esau*, a King that reign'd in *Edom*, call'd *Baal-Hanan*, *Gen.* xxxvi. 38, 39. signifying either a master or lord of beauty; or of kindness, and so gracious: And I took the more notice of this name, because it's

the same name in both its parts with *Hannibal*, only the part that is first in one is plac'd last in the other name. Surely no body will find the miraculous grace of God in these *Edomite* and *Punic* heathen names; and there is no more reason to imagine it to be found in the *Canaanitish* name of *Anobret*, who I doubt not was an heathen also.

IV. There is yet another proof that *Cronus*, and *Abraham's* design'd sacrifice, was not the same, because they were not offer'd to the same Deity. *Abraham* certainly, after his coming into *Canaan*, offer'd to none but the sovereign God, the first cause; but *Cronus* is expressly affirm'd to be offer'd to his father *Ouranus*, in *Sanchoniatho's* words as translated by *Philo*; and by *Porphyry* citing this story, express'd, *τιμωρῶν δαίμοσι*, to the punishing Dæmons.

The reconciliation is easy: It was to all the displeas'd Dæmons; but his father was one of them, he having most provok'd him, and so was most concern'd to appease him; yet not neglecting the other Dæmons, who might take his part: And surely light and darkness will sooner be the same, than the true God and these Dæmons. A man cannot partake of the altar or table of God and these at  
N once,

once, nor the same sacrifice be to such opposite Deities.

To clear this farther, we must observe, that *Sanchoiatho* tells us, that there *Oura-nus* was consecrated, where he was castrated, and bled to death; without any expression that it was at another time, or afterwards: (Tho' *Vigerus* inserts *postea* into his translation, there is nothing to answer it in *Philo.*) He was consecrated upon that very spot of ground; which intimates, most probably, that it was done forthwith, or presently, which also *εὐθα* sometimes signifies. *Cronus* was of his mind, who said, *Sit Divus modo ne sit vivas*. He knew it would be honourable unto himself to be believ'd (while he liv'd) to be the son of a Deity, and that it might make way to his own consecration, when he should die; as indeed he was consecrated into the planet *Saturn*.

When he had thus deify'd him, nothing could fix his consecration more, than that his son (now a great Prince) should sacrifice to him, and that with the most valuable holocaust of his own child. I have sometimes also thought that *Cronus* might design, by deifying his father (whose Religion was not idolatrous) to make after ages believe, that he

approv'd

approv'd their Religion who thus serv'd him, and thus might blot out the remembrance of the greatest patterns of true piety. But this I mention only as a conjecture at his end; the fact *Sanchoniatho* delivers as historical truth: Intentions will be secrets. But I am sure that this historian (agreeably to such an intention) hath never mention'd in this history the true God, nor the way of his worship either patriarchal or legal.

However, before I leave this consideration, I cannot but take notice, that we have in this place of *Sanchoniatho* (as express'd by *Porphry*) the oldest mention of the τιμωροὶ δαίμονες that any history contains, and that the injur'd *Ouranus* is affirm'd to be one of them: And yet if *Porphry* had sufficient warrant to affirm, as he doth, that *Cronus* so offer'd his son to these Dæmons, because it was an old custom; we may thence conclude, both that *Cronus* was not *Abraham*, who in his tryal did not follow any such custom, but a special command; and that the *Canaanites* did not learn it by imitation of *Abraham*, as *Bochart* affirms, but from elder precedents than *Cronus* or *Abraham*.

Besides, this suggests to us, that since we have before prov'd *Cronus* to be *Ham*, the

custom that is before him must be judg'd to be even before the Flood, before which all acknowledge *Ham* to be born: So we shall be led to Dæmons worshipp'd by such sacrifices before the Flood, when idolatry was in its youngest years; and we must judge, that even this worst part of it was receiv'd, and continued by *Ham* in *Canaan* and *Egypt*, and the rest of his dominions.

V. My fifth reason why I cannot believe, with *Bochart*, that *Cronus* is *Abraham*, in this history of his sacrifice, is, because *Bochart*, in this affirmation, contradicts what with greater approach to truth he had formerly asserted in the first chapter of his *Phaleg*. There he offers many reasons to persuade us, that *Cronus* is *Noah*, which consists not with his being *Abraham*: For *Cronus* was born about 450 years before him, and had ended his life probably before *Abraham's* entrance into *Canaan*. In his first conjecture he was but one generation before what I have prov'd to be *Cronus's* time; but in this last guess he makes him the same with a person who was nine generations after *Ham*. He hath not said, much less prov'd, that there were two *Cronus's* at such distance from one another: And it's plain that *Sanchoniatho* attributes this sacrifice to a man, who

who was contemporary with the 11<sup>th</sup> generation from the first man *Protogonus*; whereas we know by the *Mosaical* Genealogies, that *Abraham* was the 20<sup>th</sup> generation from the first man *Adam*, *Noah* being the 10<sup>th</sup> from him, and *Abraham* the 10<sup>th</sup> from *Noah*.

VI. My sixth and last reason to prove that *Cronus* is not the same man with *Abraham*, is taken from the occasion of *Cronus*'s circumcision, which *Sanchoniatho* says was quite different, and contrary to the occasion of *Abraham*'s circumcision, as it is related in holy Scripture: For *Sanchoniatho*, after reckoning up the slaughters and murders he had committed against his brother and children, yea and his own father, and observing that from hence arose a pestilence, and the death of his subjects; he says, *Cronus* being mov'd by these, offer'd up his only begotten son a burnt-offering to the offended *Manes* of his father, and circumcis'd himself and those that were with him; to the intent that he might appease the avenging Dæmons, whom he had by so many wickednesses provok'd to take vengeance.

But *Moses* and St. *Paul* have told us, that circumcision was commanded to *Abraham*, as a sign of the covenant of grace between God and him: Not that the blood of the

foreskin should be an expiation for sins before committed, but that it should be a *seal of the righteousness of the faith which Abraham had, being yet uncircumcis'd*; which righteousness proceeded wholly from grace, and not from the merit of good works.

By the way, I think these two things may be noted:

1. That *Vigerus* hath not well translated τὸ αἰδοῖα ἀεὶ τεμνέ, *virilia præscidit*: He should have said, *circumcidit*.

2. From hence it is probable, that both the *Egyptians* and the *Ethiopians*, who were the posterity of *Cronus*, receiv'd the rite of circumcision from his example and command, not from the example of *Abraham*, who was uncircumcis'd while he sojourn'd among them, and for above twenty years after his return from *Egypt*: Nor did they practise it in imitation of the *Jews*, whom they always hated and their customs.

REMARK



## REMARK IV.

*Of Ouranus, and his posterity, especially his grandchild Hercules Phœnicus, and the Pastors, of whom Arcles was one.*

**I** Insisted the more largely upon *Cronus*, to prove him *Ham*, in my second remark, because upon that depends all the evidence that is sufficient to lead me to this assertion, that *Ouranus* here must be the same man with *Noah* in the *Mosaical* history. For the father of *Ham* was *Noah*; but *Ouranus* was the father of this *Ham* or *Cronus*, according to *Sanchoniatho*: Therefore his *Ouranus* is *Moses's Noah*.

He intimates, that this was not his name at first, but a name relating to the earth: *Epigeus* or *Autochthon* are *Philo's* Greek translation of his first *Phœnician* name, which he tells us not. 'Tis likely these names translate the title which *Moses* gives *Noah*, Gen. ix. 20. *A man of the earth*, which we translate an husbandman; and that may also be the reason why his wife's name is said to be *Ge*, i. e. the earth. But as for his name *Ouranus*, if I may be

allow'd to conjecture, I guess it was given to him by *Thoth* and the *Cabiri*, and other idolaters, by reason of his worshipping only the supreme God our Father in Heaven, in opposition of or contempt to all their earthly Gods, which had been men; and the same cause I give for his father's name, which in *Sanchoniatho* is *Eliun*, or, the Most High: For it's certain they knew *Lamech* and *Noah* to be flesh and blood like others; and that they gave them these great names, they did not give them any considerable worship in their Religion; that was all employ'd in serving *Cronus* (who was the prime *Baal* or *Moloch*) and his wives and children.

Agreeably hereunto I judge that *Baal-berith* doth signify this *Cronus* or *Ham*, worshipp'd anciently at *Berytus*. He is mention'd only *Judg.* viii. 33. and he seems to be describ'd by the name of the God of *Berith*. So I understand *Judg.* ix. 46. And generally where *Baal* is set alone, and no circumstances determine it to another Deity, I take *Cronus*, as the most eminent, to be understood: And so *Suidas* interprets Βίελ by *Cronus*.

The parents of *Cronus* they own as Kings before him, and consecration they gave them after their death; which things were honou-

honourable to *Cronus*, steps to the height to which he was advanc'd, and foils to set off his lustre : *Ouranus* being brought into the history only to be ill represented, then conquer'd, and abus'd by *Cronus*.

Now it's certain that, *the Most High* and *Heaven*, *Hypsistus* and *Ouranus*, are known titles belonging to the true supreme God, nor can these names belong to mere men in any propriety of speech ; therefore I guess them to be put upon these servants of the sovereign God with an irony, grinning at them for that cause, as *Petronius* does at the *Jews* for their their prayers to heaven :

*Et cæli summas advocet auriculas.*

And *Aristophanes* abuseth *Socrates*, as worshipping clouds, because he look'd above their images to the Deities in heaven.

On this account I conceive, that the books of the *Cabiri* and *Ammonæi* perus'd by *Sanchoniatho*, and transcrib'd as far as he thought fit in this history, make no honourable mention of the piety and righteousness of *Ouranus* or his ancestors, but represent him as a man injurious to his wife, and that she therefore excited *Cronus* to avenge her quarrel on his father.

And

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And I cannot find any other account why they and he would not trace the line of *Ouranus* up to *Protegonus*, as he hath done the line of *Amyrus* and *Magus*, whom he makes his contemporaries, but that they did approve the Religion of the idolatrous line. For this cause they flighted, and therefore conceal'd the Religion of the other line concerning which they give us no notice, but in this ironical flirt couch'd in the names of *Hypsisus* and *Ouranus*: But by the books of *Moses* only we understand, that *Noah* and his ancestors (in the line of *Seth* reaching to *Adam*) continually preserv'd the worship of the true God in righteousness and true holiness: *Noah* being *the eighth preacher of righteousness*, 2 Pet. ii. 5. as Bishop *Pearson* intimates these words may more conveniently be translated.

But if my conjecture about the reason of the names be not admitted, I build nothing upon it: The observations on which I form'd it are true and evident, and will be useful, viz. that neither *Saxbaniatho*, nor his authors, the *Cakiri* and *Thatb*, had any good will to *Ouranus*, or the line from which he came, the line of *Seth*; no, nor to the God whom they worshipp'd, whom we prov'd  
that

that they shut out of the *Cosmogony*, or did not own in making of the world.

It's certain also, that the reason which *Sanchoniatho* intimates of the assum'd name of *Ouranus* (for his original name he affirms to be *Epigeus*, which is *Moses's* title, from his husbandry *עֶרְוָה* *Ish Arets*) is a very senseless reason, that hath no truth in it, viz. that for his illustrious beauty he was call'd *Heaven*, and the visible heaven had it's name from its likeness to him. This made me seek a better reason, which I have offer'd, agreeable enough to the scoffing humours of these incurable idolaters. Nevertheless I acknowledge, that *Eusebius* hath collected out of *Diodorus Siculus* and *Emmerus*, a reason of this name *Ouranus*, which comes nearer to the truth than that which *Philo* hath reported. This I have deliver'd, with an amendment of it, in the *Praeface* to the second part of this history.

In the mean time I stand to the historical observations hitherto made, and shall follow them to the consequences that naturally flow from them. *Ouranus* is despis'd and disgracefully murder'd, tho' afterwards complemented with the sacrifice of the only son that *Cronus* had by one of his country girls: Yet in the Religion establish'd by *Cronus's* poste-

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posterity, *Cronus* (whom they honour'd under the title of *Moloch*) and his posterity, carried away all the human sacrifices: We read of none, but this one, to *Ouranus*. The God universally ador'd in the Eastern world, and in *Africa*, is, the murtherer of *Ouranus*, *Ham*; or, as *Lucan* expresses it,

—*Æthiopum populis, Arabumq; beatis*  
*Gentibus, atq; Indis, unus sit Juppiter*  
*Ammon.*

Even the great *Greek* name of a Deity, Ζῷς, altho' in time given to all their Deities, from the highest to the lowest; yet seems originally to be but the translation of his name חם *Cham*: Both signify hot or warm (ζῆω, *ferveo*) and are apply'd either to body or mind, coelestial or terrestrial heat, or to the common principle of natural heat and life, in the most diffusive notion of it. His name was fit enough to serve the turn of their allegorical Theology, soon after his time introduc'd, and to be apply'd to all hot-spirited active Princes, that would follow his example.

Hence it is that *Plutarch de Iside* affirms, that Ἀμμὼν (which is *Ham*) is the peculiar name in the *Egyptian* language of the *Greeks* God, Ζῷς. And agreeably *Menes* or *Mizraim*,

*rain*, the son of *Ham*, is in *Eratosthenes* expounded *Dionius*, as intimating him to be the son & Διός; and *No-Ammon*, the *Hebrew* name of *Thebæ Ægyptiæ* (wherein *Ham* or *Ammon* was worshipp'd) is by the *Greeks* call'd Διόσωαλις.

And it's no wonder if, from so various names given in divers times and countries to the same person, his history be made confus'd, and this castration of *Ouranus* by *Cronus* be increas'd into another like it of *Cronus* by *Zus*. This mistake is noted by *Sanchoniatho*, even in his time, to have been entertain'd in *Greece*; and he contends that it must be imputed to the wanton wits of the *Greeks*, and all the history to be stated right, or regulated, by his *Phœnician* records. See *Euseb.* p. 39. D. & 40. A. And *Bochart* shews the sameness of those two *Greek* mythick stories of castration, from *Timæus*, in the *Scholia* upon *Apollonius*. See his *Phaleg.* p. 9. D.

There is one circumstance of *Ouranus's* or *Noah's* death, which is noted by our author, *viz.* the time of it, which may be useful to observe; he saith it was in the 32<sup>d</sup> year of *Ham's* or *Cronus's* reign. This very imperfect mark of the time being join'd with the more accurate accounts contained in  
*Moses's*

*Moses's* history, may give us notice, that *Ham* began not his reign, or the exercise of sovereign power, till his father *Noah* was 918 years old, *i. e.* 318 years after the Flood. Whence we may gather, that so many years he was quietly subject to his father, till in that time mankind was greatly increas'd, and he had made a party strong enough; first to own and support himself as a King independent of his father; and then after 32 years settlement to join with him in his unnatural rebellion and murder of his father.

I doubt not but before these 32 years, which began in the year of the world 1974, he under his father had influence to settle his son *Mizraim*, and *Thob* his grandchild, in *Egypt*; for when *Noah* died they were both dead, and the third *Phœnician* King *Apachnas* rul'd, but I believe with dependence on him; his father (being very aged) having reserv'd in those parts little besides the name of Sovereign, which now his ungrateful son thought too much for him, and assum'd it to himself.

This violent withdrawing all reverence from his father, and the cutting off a considerable Kingdom from his dominion, whereby his power must be lessen'd, some guess to be all that is meant by the castration of *On-*

*ranus*,



*ranus*, which they take to be an allegory still left in *Santhoniatho's* history, because it was literally imitated by the Priests to *Rhea*, and had obtain'd a general belief among the heathens, who receiv'd their religious stories and rites from *Cronus*, *Osiris*, and *Thoth*; enemies to *Ouranus*, with such a little mixture of allegory, in reproach to him, as an ill-will'd Deity. Such indeed they worshipp'd, with sacrifices mixing reproaches, as *Plutarch* owns concerning *Typhon*: And *Cronus's* sacrifice to *Ouranus* was as to a revengeful God.

But let us pass over this tragical story, which can import no less than rebellion, and a contumelious way of murdering *Ouranus* by his son, and leave others to judge how true it is (Scripture being silent in the case;) and proceed to consider of a son, which is ascrib'd to him by our author, which I find not elsewhere: He calls him *Dentaroön*, and asserts him to be the father of *Melchartus*, the old *Phœnician Hercules*, who is famous

1. For his voyage through the *Streights*, where (upon the island to which he gave the *Phœnician* name *Gadira*) he built a temple, as the etymologist assures us from *Claudius Iolaus*.

2. For

- 2. For the finding out the purple-dye; the history of which we have from *Pala-phatus Ægyptius*, preserv'd in the *Fasti Siculi*, or *Chronicon Alexandrinum*. He is therefore affirm'd to be a Philosopher, and to have liv'd in the time of *Phœnix*, whom *Sanchroniatbo* assures us to be *Canaan*; which agrees well with the time that his Genealogy here leads us to.

I cannot affirm that he is the same man that is call'd *Arcles* among the *Phœnician* Kings in *Egypt*; but because the name of this latter seems occasion'd by the fame of the former, and they were both *Phœnicians*, I will take occasion hence to enquire more fully concerning this Prince's time, and consequently the times of the whole *Phœnician* Dynasty there; which will help much to clear the series of our chronology, by bringing us to the time of *Tethmosis*, who expell'd these *Phœnician* Pastors.

Our first step towards the discovery of of this *Hercules Ægyptius*'s time, is to observe, that we meet with his name in the 15<sup>th</sup> Dynasty of *Manetho*, in *Scaliger*'s edition of *Euseb. Chronic.* most distinctly plac'd in his *Collectanea*, p. 352. The title of that Dynasty shews, that the Kings thereof were *Phœnicians*, strangers, that took *Memphis* the  
the

the capital city, and reigned there: Six are there nam'd; and the fifth of them is call'd *Ἀρκλῆς*. This man being a King now in *Egypt*, is the *Egyptian Hercules*. The small difference that is made by the change of the *spiritus asper* into the *lenis*, will move no body that knows those marks, which either were not anciently written, or were ordinarily chang'd; and so for the difference of vowels. A long reign of 49 years is assign'd him, in which he might do the great things that are written of him, especially his war in *Africa* against *Antæus*, who must now be old, being made governor of *Libya* by *Osiris*, *Euseb.* p. 46. B. mention'd by *Polybistor*.

I could here add much proof that *Arcles*, or *Archaleus*, is the name nearer than his usual *Greek* name to the Eastern original *γερκολ* *yercol*, signifying swift and finewy, and that the *Greek* name is an easy change of it; but I think no body will stick to grant, that this is *Hercules*. But the main difficulty is yet untouch'd, and that is, to find the time in the series of the world's years, when this 15<sup>th</sup> Dynasty was in *Egypt*. *Hic labor, hoc opus est*. Wherefore my second step shall be this assertion:

2. I think it highly probable, that the 15<sup>th</sup> Dynasty of *Manetho*, in *Africanus's* second edition, is the very same with the Dynasty, or the Kingdom of the *Hycsi*, or Pastors, quoted out of *Manetho* by *Josephus* against *Apion*, whose time, I believe, is well stated by the Primate of *Ireland* in his Annals; and that *Arcles* in *Africanus* exactly answers *Affis* in *Josephus*: And so his time is determin'd, at least *prope verum*, which is sufficient for my purpose. This assertion containing my singular opinion, I must crave leave to propose gradually the considerations which led me thus to judge.

1. I consider, that it is very frequent, when names have a known significancy, to express that name with the same signification by different words in divers languages or countries: As *Isaac* signifying laughter in *Hebrew*, is by *Philo Judæus*, writing in *Greek*, call'd Γέλας which imports the same thing and person, yet sounds nothing alike. So *Asdrubal* in *Punic* is turn'd into the *Greek* *Clitomachus* (in *Plutarch*) and *Mabermal* into *Diognetus*, *Malchus* into *Porphyry*, *Onias* into *Menelaus*; words of the same sense in different languages, tho' the sound of them be very unlike: and therefore they are apt to be taken, by men that know not their

their significancy, for the names of different men.

Thus I conceive the matter to be here: *Affis* in *Josephus* would be written in the *Syrian* tongue, my *Aziz*, which signifies a strong sinewy man; the same is signified by *Arcles* in the *Egyptian* and *Chaldean* languages. *Herodotus*, who dwelt long in *Egypt*, tells us in his *Euterpe*, that *Hercules* is an *Egyptian* name, and that even the *Theban Hercules*, long after the time we now speak of, was descended of *Amphitryon* and *Alcmena*, whom he knew to be both *Egyptians* by remote original, and therefore to have given their son an *Egyptian* name. For this cause *Manetho* in *Africanus* useth the name *Arcles*, as we may well expect that an *Egyptian* Priest should chuse the name best known in his country: Yet *Josephus* did not wrong his author, to call the same person by a name of the same import better known in *Phœnicia* or *Syria*, viz. *Affis*.

2. This being suppos'd, the following tables transcrib'd out of *Josephus* and *Africanus*'s remains in *Eusebius*, will exhibit so many agreements between them, which I will point out, as will make it appear, that in both the same history is design'd; altho' there be several differences in the names and figures, which I

impute to the miscarriage of transcribers, who liv'd in several countries and Centuries of time. Hereof the reader shall be able to judge more easily by comparing the tables with my observations of their agreement.

The same author *Manetho* is exhibited thus :

*In* JOSEPHUS.*In* AFRICANUS.

<i>Years</i>		<i>Years</i>	
<i>Salatis</i>	19	<i>Saites</i>	19
<i>Beon</i>	44	<i>Anon</i>	44
<i>Apachnas</i>	36	<i>Pachnan</i>	61
<i>Apophis</i>	61	<i>Staan</i>	8
<i>Janices</i>	50	<i>Arcles</i>	49
<i>Assis</i>	49	<i>Aphobis</i>	61

1. In both it is agreed, that the Dynasty had just six Kings, all strangers from *Egypt*, all supported by pastorage, the oldest revenue of Kings, such as *Abraham* and *Job* were; all *Phœnicians* originally, and great afflictors of *Egypt*: Hence the *Egyptians* hated such, *Gen.* xlv. v. 34. and first made war against, and in the end expell'd this foreign government.

2. The sum of all the reigns put together in each author is somewhat near agreement:

*Jose-*

*Josephus's* numbers rise to 259, *Africanus's* to 242; excess is but 17 in *Josephus*.

3. The name agrees where the years vary in the third, and the years of their reign and order agree, when their names vary, as in the first and second in both: A great sign of corrupt writing.

4. Some agree very nearly both in names and numbers of years, for their reign: So *Salatis* and *Saites*, *Apophis* and *Aphobis*; and under this sort of agreement in names, signification, and number of years reign, is our *Arcles* or *Affis*; 49 years belonging to him under each name; and under the name *Affis* he is plac'd in *Armagh's Annals*, in the year of the world 2131.

Lastly, I think it a good confirmation of the history of these Pastors opposition to the race of *Mizraim*, that I find *Plutarch*, in his piece *de Iside*, &c. to affirm, that one *Apopis*, whom I doubt not to be this Pastor call'd by *Josephus Apophis*, was one of those who was concern'd in war against *Osiris*: For tho' he was dead before *Apophis's* time, yet his family and interest had from the earliest time been engag'd in the same war, which *Manetho* says was πολυχρόνιον, and lasted till the total expulsion of these Pastors: *Typhon*, who kill'd *Osiris*, was the beginner

of these troubles, which the *Egyptians* represent as the war of the giants against their Gods. *Thotb*, *Mizraim's* or *Osiris's* son, who in *Platarch* is call'd *Orus*, carried it on. In his time, by my account, the Pastors all united under one King *Salatis*: And this *Orus*, in *Plutarch*, is intimated to have introduc'd the way of fighting on horseback against them. Before him their Gods are affirm'd by *Eratosthenes*, in his *Catasterism* of *Cancer* or *Aselli*, to have warr'd on the back of asses, and among them *Διώνη*, whom *Plutarch* proves to be the same with *Osiris*; and these wars ceas'd not till the times of *Tethmosis*, who totally broke the *Typhonian*, or gigantick interest.

There is no such agreement to be found in any other Dynasties in *Manetho*; wherefore I judge them to be one and the same Dynasty. Which of these two copies of *Manetho* is the better, or less corrupted, I will not determine. *Bochart* hath shewed all the names, as they stand in *Africanus*, to be *Phœnician* names, and has given their signification in the first book of his *Canaan*, c. 4. And, I confess, I like the placing of *Arcles* before the last in *Manetho*, better than the setting him last under the name of *Assis* in *Josephus*; because I cannot easily believe that



that *Hercules* was forc'd to leave *Egypt*, under an agreement with *Tethmosis*, to go quietly with his army to seek a plantation elsewhere, about *Jerusalem*; tho' this may be true. But either of the places will answer my design sufficiently, because I hope not to determine the beginning or end of his time precisely, nor is it needful towards the clearing of my author.

For I know that the *Phœnician Hercules* of *Tyre* is commonly believ'd to be a different person from the *Arcles* or *Hercules* that reign'd in *Egypt*, altho' he also was one of the *Phœnician* Kings there: And it's not indeed impossible, in that long-liv'd age, that the son of *Demaroon* might reach to that King's time, and so might be the same man; yet it's safer not to assert such a sameness, because proof is defective. However, the sameness of the name gave an allowable reason of this inquiry about a person, who liv'd not far in time and place from him, and was originally a *Phœnician*: And we shall have occasion in the second book to make great use of the time of these *Phœnician* Pastors, when we have fix'd the time of *Tethmosis*, who put an end to their reigning in *Egypt*.

There is another series of these Kings in *Syncellus*, p. 103. D. where instead of *Assis*

or *Arcles*, an. 49. are put two names, *Kertus*, ann. 29. *Aseth*, ann. 20. of which I observe, that the numbers added together make 49, the years of *Arcles*; and the name *Aseth* differs only in termination from *Affis*, and *Kertus* is a corruption of *Melcartus*, the name of *Hercules* or *Arcles*. This I take to be a confirmation of my opinion, that *Affis* and *Arcles* are but two names of the same man, call'd *Aseth* and *Kertus* in *Syncellus*, (both names signifying the same *Hercules*) because the time of them both is the time of *Arcles*.

This *Affis* or *Aseth* (as *Syncellus* notes) added the five days call'd *ἐπαγόμεναι* to the formerly more imperfect account of the days of the year, which among the *Egyptians* before were reckon'd but 360: Now he made them known and accounted to be 365, which is a sign that he understood the sun's motion annually pretty near exactness.

I will conclude this remark with an observation about *Tethmosis* or *Amasis*, whom we just now mention'd, as the man who necessitated the *Phœnicians* to leave *Egypt*. Some account of him the reader may find in *Armagh's Annals*, A. M. 2179. where he fixeth his time: But that which I intend to speak of is not there, but is deliver'd by  
*Euse.*

*Eusebius*, l. iv. c. 16. *Præp. Evang.* from *Porphyrus's* testimony, that this *Amosis* abolish'd by law the vile practice of sacrificing men, which had there taken place in the times before him, and caus'd men of wax to be offer'd instead of men of flesh and blood. I chuse to observe this, because he was of *Thebais*, or *Upper Egypt*, before his conquest over the *Phœnicians*, who dwelt in the *Lower Egypt*; and therefore (according to what *Plutarch* inform'd us before) was a worshipper of the sovereign God, and from the natural Religion towards him (I suppose) had learn'd to abhor such cruel sacrifices: Yet I doubt he had some mixture of idolatry in him, else he would not have substituted those waxen men lately mention'd, to be sacrificed to the Deities, that formerly had true men offer'd to them.

2. I observe this the rather, because hence we may gather, that before *Abraham* died, or thereabouts, this custom was remov'd out of *Egypt*, which gives us the reason why *Egypt* was never accus'd of this crime, tho' their neighbours the *Canaanites* often are, either by *Moses*, or any of the Prophets. And its a reason also why the *Israelites* neither did, nor could learn this practice in the *Egyptian* bondage, altho' they

they did learn other parts of idolatry there,

3. Because some light will break out, even from hence, to clear the state of the times, that were before the expulsion of this *Phœnician* power by this *Thebaic* King. For it's rational to think, that these *Phœnicians* or *Canaanites*, that had reign'd in *Egypt* all these six successions, which we consider'd before, had for most of their time, if not all along, practis'd this great inhumanity of sacrificing men in *Egypt*; which he that expell'd them thence thought fit to expel, when the introducers of that barbarity were cast out by him. Now this *Phœnician* Dynasty continu'd there 242 years, in the shortest account in *Africanus*; 259 years in *Josephus's* account. Now 242 years (the least number) being subducted from 2179, the year of the world in which *Tethmosis* expell'd the *Phœnicians*, there remains 1937 for the year wherein these *Phœnicians* began their dominion there; and if they then began to use such sacrifices there also, it will prove they us'd them long before *Abraham* was born, his birth being *A. M.* 2008. and therefore they could not imitate him.

This serves to confute an opinion, which some have taken up without sufficient reasons, *viz.* that the *Canaanites* or *Phœnicians* follow'd

follow'd the example of *Abraham* in their inhuman sacrifices of their children. The trial of *Abraham* was a secret between God, and himself, and his son ; none else knew how far he went towards obeying of that command, which God solemnly rescinded before it could effectually be obey'd ; and it was but 46 years before the conquests of *Amosis* in *Egypt*, and the expulsion of such sacrifices from thence. This will not suffer it to be an ancient custom (as *Porphyry* affirms it was) before *Cronus's* sacrifice of his son ; and it seems to be too little a time to allow for the settlement of such an unnatural practice, that had taken such deep rooting among them, that even when by law it was barr'd, yet the lawgiver thought fit so far to comply with it, as to substitute men of wax in the place of true men.

4. We may learn by counting backward from *Tethmosis's* time, through the years of the reigns of these six *Phœnician* Princes, that two of them reign'd there, viz. *Salatis* and *Beon*, and died before *Noah's* death, which falls in *Armagh's Annals* in the time of the third *Apachnas* : And because *Cronus* or *Ham* in *Sanchoniatho* is affirm'd to outlive him, it's probable he liv'd to the time of the fourth in *Josephus*, call'd *Apophis*.

Hence

Hence we may collect, that the number of men growing apace to multitudes sufficient to people many Kingdoms, their long lives, and strong constitutions multiplying children every year; *Noah* and *Ham* appointed many Kings under them in their lives time, as our *Sanchoniatho* mentions several Kings under his *Cronus*: So that in their latter time they contented themselves within lesser bounds, and sent their children out to enlarge their plantations, which *Cronus* did to so great an extent, and increas'd so much in strength, as that he is represented to have overcome his father in war, and to appoint Kings under him, both in *Syria*, where *Adodus* was under him, and in *Egypt*, of which our fragment of *Sanchoniatho* mentions only *Thoth*. But we have here shew'd, that *Cronus* liv'd in the reign of several other *Phœnician* Kings in *Egypt*, which gives reason to think, that he had some hand in that *Phœnician* plantation there; but this we may better inquire into in the next remark, and in our review.

REMARK

## REMARK V.

*Of the two last generations plac'd in Sanchoniatho's principal line: And of the eldest Egyptian Dynasties.*

**H**AVING finish'd my remarks on the short collateral line of *Cronus*, and his ancestors; I now proceed to consider the longer, or principal line, given by our author in 12 generations together. But here also I think it best to begin with the two last generations, as the most known, and thence pass to those that are set before them.

The greatest difficulty will be in determining the first of these two generations, in which our author places *Misor* and *Sydyc*, as if they were cousin germans, or brothers children. We must first find who each of them was singly, and then consider their relation to each other. We will begin with *Sydyc*, whom *Philo* well translates *δικαιος*, *the Just*. This was, I conceive, his title that he was known by; and I believe he deserv'd this title well, for I take him to be no other than *Shem*, the best son of his good father

*sedec* to be sufficient, and therefore will not repeat them. But I am in an especial manner concern'd to answer an objection rising out of *Sanchoniatbo* my author: For he tells us that *Sydyc* and *Misor* were the sons of *Magus* and *Amyrus*; which consists not with *Sydyc*'s being *Shem*; because he was the son of *Noah*, who is *Ouranus* in our author; and is in a line distinct from that wherein *Amyrus* and *Magus* stand.

The best kindness that I can shew to our author in this case, is to acknowledge, that I believe he honestly wrote this out of those *Cabiric* records which he search'd, (which yet perhaps might be somewhat alter'd between his time and the time of those *Cabiri*, that were *Sydyc*'s children) which contain'd the greatest antiquities that their Priests would communicate: But yet I believe, that in this link of their line, or Genealogy, their books were corrupted; and that it was thought necessary to the interest of their false Religion, or idolatry, to misrepresent this part of its history in later times, when none alive could contradict by their own testimony from their senses, and few or no records were likely to be compar'd, that might attest the contrary.



For this eleventh generation being the next generation after the Flood, in which all the tenth generation, and the children of the tenth generation, except *Noah* and the children of his family, were drown'd, can have no other people in it but his family, unless servants be suppos'd preserv'd in the ark: Wherefore I must believe that these idolaters (from whom *Sanchoniatho* took his Genealogies) did in these records (which he saw) suppress all the mention of the Flood, as he doth; and pretended that the line, in which their idolatry began, was continu'd on to succeeding ages.

But this could not be done in instances of men that ever had any being in the earth, any other way, but by taking men out of *Noah's* line, and annexing them as sons to the last men of that family, which in truth was wholly extinguish'd in the Flood. Thus, and for this cause, I judge they did in the case before us: They have taken both *Sydyc* and *Misor* out of *Noah's* line, which we know to be *Seth's* (tho' they would not lead us up so high) to lengthen out that other line, (It will appear hereafter to be *Cain's* line:) which in truth was cut off totally in the Flood. But they had no mind such a blot, and judgment upon his family, should

P stand

stand upon record to the discredit of idolatry, which had its rise there, as he will tell us; and were willing to have two such considerable names as these are to belong unto it, and so to transfer all the honour and reputation, that *Sydyc* and *Misor*, and all their children, the *Cabiri* and *Thoth*, had gain'd in the world, to the same family in which their false Religion began. Besides, it is plain, that by asserting *Misor* or *Mizraim* to belong to the elder family of *Cain*, they imply that *Canaan*, who was *Mizraim's* brother, was of the elder house also; which it is likely they might take for a great honour, seeing they assert their Religion also to come from thence.

I know not what pretence they could have to *Sydyc* to be of that sinful idolatrous family, but only because he did some time live and reign at *Salem* in *Canaan*, among a people who were generally of that Religion. How long he rul'd there we know not, having no history of him left but that of *Moses*, which records his meeting with and blessing of *Abraham* in the name of the true God, whose Priest he was; which is inconsistent with the idolatry set up in this family, to which he is most unjustly ascrib'd in *Sanchoniatho*.

As

As for *Misor*, who is join'd with him in the same generation, I believe that he is the man who is commonly call'd *Mizraim*, which dual word is indeed the name of a country; or people, partly descended from him, partly govern'd by him. His name alone would incline me to believe so: *Grotius* avers it; whose words from his *Annot. on lib. i. de Veritate Christ. Relig.* p. 47. edit. in fol. I will transcribe, because they add reason to his authority. *A מִצְרַיִם Mitzrim, qui Misor Philoni Byblio, Mefori sibi ipsis & accolis ii qui Græcis Ægyptii, & mensis apud eos nomen Μεσσηρ.*

As for the translation of this name *Misor*, which *Philo* gives us by the Greek *εὐλυτῶ*, signifying happily free, *Bochart* derives it from a *Syriac* word *ܡܝܙܪܐ Mizra*, signifying free; which the reader may accept of. Yet, I confess, I rather think the notion of freedom to be consequent unto his name, which (as in the first remark I said) signifies a Prince or man of dominion, the consequent whereof is freedom from any coercive power over him, and from many restraints which subjects are under by civil laws. So also the title *Pharaoh*, which was given to his successors shortly after, or rather to him in his time; in *Abraham's* time hath both those

significations, of a supreme governor, and of a free person ; as will appear by comparing the *Hebrew* and the *Arabic*, under the root *פָּרַע* *Paray*, in Dr. *Castle's Heptaglot*.

However his name be deriv'd, the man being a son of *Ham* or *Cronus* (under whose appointment he must be understood to govern in *Egypt*, the land of *Ham*, as *Misôr's* son also, *Thoth*, is expressly affirm'd by *San-choniatho* to do, doubtless after he was dead) must needs be of the line of *Noah*, and therefore ill plac'd by our author under a different line. And by this freedom that I use in censuring this error, which I have discover'd in the records which my author trusted to, the reader will see that I do not constantly believe what he delivers, nor think my self bound to make him better than I find him ; but only to endeavour to make him better understood, that he may be believ'd, where there is no just reason to the contrary.

I will add also, that there is a great error in making *Misôr* of the 11<sup>th</sup> generation, because he was of the 12<sup>th</sup>, his father *Ham* being in the 11<sup>th</sup> : Yet this is so far excusable, that it may be truly said he liv'd contemporary with men of that 11<sup>th</sup> generation, and died also before his father. And here it must

must be confess'd, they had some pretensions to *Misôr*, who fell into the idolatry of that line unto which they have tack'd him; and he began to cloak it with allegories, (as was noted in the first remark) which in process of time were improv'd into that mystical fable, which we find in *Plutarch*. 'Tis probable also that *Mizraim's* brother *Canaan* settling in *Phœnicia*, and being of the same Religion with that elder line, might be an inducement to our author to believe they were both originally of it. So careful were these forgers of an 11<sup>th</sup> generation in the elder line, that they put in men who liv'd in that same age, wherein the 11<sup>th</sup> generation thereof must have liv'd, if they had not been prevented by the Flood.

Nevertheless, I cannot but observe, that we have in this case a notable instance, that the Priest's tradition was no sure footing for the people's faith, when their interest might tempt them to tell such untruths. Yet it's to be observ'd, that as the attempt to give the history of idolatry before this age that escap'd the Flood, is peculiar to this *Phœnician* theology and history; so is this error of lengthening out the line that was destroy'd thereby, and the dissembling or concealment of that history, as if it had never been.

For all the remains that we have of the *Chaldean* history out of *Berosus*, *Abydenus*, *Apollodorus*, *Alexander Polyhistor* (which are gather'd together in the first *Greek* Chronicle of *Eusebius*) agree with each other, and with *Moses*, that there was such a great deluge in the 10<sup>th</sup> generation, and that *Cronus* knew of it before, and warned others, and escap'd. And *Lucian*, in his book *de Deâ Syriâ*, affirms, that even to his time, he saw the memory thereof to be celebrated yearly in the famous idol temple at *Hierapolis*, not far from *Euphrates*.

These testimonies, and many more gather'd by *Eusebius* and *Grotius*, to prove the affirmative in this historical matter, must necessarily outweigh the silence of *Sanchoniatbo*, and his *Phœnician* Priests therein; especially considering, that they might well think it more for the interest of their Religion to conceal the deluge, than to record it: For it's likely they knew, that even those heathens, that did own the Deluge, yet were forc'd to hide the true cause of the singular favour, which was shew'd to the family that escap'd it; which was God's care to preserve a family, wherein the true Religion had been maintain'd from the beginning, and would be continued unto the end, altho'

tho' some branches of it (especially *Ham*, with his posterity) degenerated into idolatry. *Thoth*, and his scholars, might reasonably think, that it would be a more wary course to conceal even the whole history of the Deluge, lest out of it should arise an objection against their idolatry, from God's judgment thereby upon it, which could not be answer'd by all that story of its antiquity before the Flood, which he could produce in its behalf.

These things being thus stated, we may now proceed to consider the 12<sup>th</sup> or last generation, which must needs be misplac'd in relation to the 10<sup>th</sup>, altho' we allow it to be true in relation to its immediate ancestors of the 11<sup>th</sup> generation: For if *Misor* be the father of *Thoth*, as is here asserted, and I think truly; yet neither *Amyrus* nor *Magus* will be his grandfather, because we have prov'd before, that neither of them was father to *Misor*, but they and their issue were lost in the Deluge. And the like must be said of the *Cabiri*, that they came not as grandchildren from either *Amyrus* or *Magus*, if it be true, that they were the children of *Sydyc*, as I cannot prove the negative, that they came not from him.

## 184 REMARKS on the HISTORY:

For tho' *Sydyc*, or *Shem*, was a man most firm to the true Religion, yet his children (especially after they were parted from him into different plantations, and had either set up a different government themselves, or join'd themselves to men of another government and religion, as I find cause to believe the *Cabiri* join'd themselves to the sons of *Ham*) might fall into the idolatry, which soon spread it self over the greatest part of the world: For even *Moses* leaves the other children of *Shem*, *Ashur*, *Elam*, *Lud*, and *Aram*, without any character of constancy to their father's piety; and it's certain their posterity were generally idolaters.

But where shall we find the time and history of this great man *Thoth*, whom our author calls a God? *Plato* calls him a *Dæmon*, and it's certain the old idolaters us'd those titles promiscuously. *Sanchoniatha* owns him secretary and counsellor to *Cronus*; and we have prov'd, that he being by him also affirm'd to be *Misor's* son, he must be *Cronus's* grandson. And this is no wonder, if we consider, that in that long-liv'd age it was usual to see many generations from them; as it's certain, by the Scripture chronology, that his brother *Shem* liv'd ten years after *Isaac* was married to *Rebecca*, altho' he



he did not marry till he was 40 years old, and *Isaac* was in the 11<sup>th</sup> generation counted from *Shem*. No wonder then if *Cronus* or *Ham* had a grandchild in his council, a man of noted parts, and one whom he afterwards sent to be King in *Egypt*, as our author testifies.

Therefore we must look for him in the chronicle of the Kings of *Egypt*, and next after his father *Mizraim*; for it's not likely his grandfather would send him to reign there, till his father was dead: And accordingly I search'd there, and found, not only in *Manetho's*, but also in *Eratosthenes's* catalogue of *Egyptian* Kings, the next to *Menes* (whom *Eratosthenes* in *Syncellus* affirms expressly to be *Mestraim*. See *Scaliger's Greek Euseb.* p. 17. which is the *Greek* writing of *Mizraim*) we find *Atthotes*, the son of *Menes* or *Mizraim*. Hence I gather'd, that this was our *Thoth*, whom I look'd for; and that his name was also written *Atthotes*, being only the *Greek* termination.

In both authors this man is plainly acknowledg'd to be the son and successor of the first King of *Egypt*, who is *Mizraim*: For tho' *Ham*, or *Cronus*, had influence here, yet he is justly reckoned King of a far larger dominion, taking in *Syria* and all *Africa*.  
The

The first King limited to *Egypt* was *Mizraim*, the father of our *Thoth*, in *Manetho* and *Eratosthenes* call'd *Athoth*, among the *Greeks*, *Hermes Trismegistus*; as our author expressly affirms, contrary to those who would have another later person, nam'd *Siphoas*, a restorer of learning, to be the true *Trismegistus*: Unless it be granted, that even the latter also, who was the father of *Tat*, was call'd *Hermes Trismegistus* as well as the former; altho' the latter be plac'd by *Hierom* (from *Eusebius*) after the deliverance from *Egypt*; whereas the former must be before *Abraham's* birth: And our history is only concern'd in him who was *Mizraim's* son, and therefore about 400 years elder than *Siphoas*, if *Hierom's* account should be allow'd. But Sir *John Marsham* (who has taken the greatest pains in stating the *Egyptian* Kings, according to *Eratosthenes*) places this *Siphoas* ὁ ἕξ Ἐγυπτίωνος Ἡφαίστου, full 900 years after our *Athathes*, the old *Thoth*, whose cosmogony and history, transcrib'd by *Sanchoniatho*, we are endeavouring to clear up.

Wherefore it follows, that if there be better notions of Religion, the knowledge of the sovereign God, taught by the later *Hermes*, who was of *Thebais*, and consequently

quently worshipp'd him which the elder speaks not of; and if I should grant, that we have those notions without interpolation in the *Pæmander*, or other *Hermaic* books now extant; yet it will not thence be concluded, that the ancient idolatry establish'd by the first *Hermes* had any such thing in it, or was any better than we here find it represented by *Eusebius*. Or if *Eusebius* does sometimes grant, that the later *Egyptians* of *Lower Egypt* do speak better with relation to the first cause, than these old ones did, from whom other heathens learn'd their first publick constitutions in Religion; it doth not follow that he contradicts himself, but only that he owns, that they (as Philosophers) saw reason and necessity to mend, and come nearer the truth, than their ancestors did, in publick establishments which they could not alter. This I thought fit to add in defence of *Eusebius*, who hath lately been so roughly handled upon this account by a very learned man. And yet I am not afraid to declare upon this occasion, that I believe this piece of *Sanchoniatho*, with other passages gather'd by *Eusebius* from *Manetho* and *Chæremon*, to contain a truer account of the doctrine and religion of the old *Hermes*, than any other *Hermaic* books now extant.

Moreover,

Moreover, tho' I think I have already suggested sufficient proof, that *Thoth* and *Athothes* are the same man, because two Historians agree to make the latter the second King of *Egypt*, taken alone, *Mizraim* being the first, and both agree, that in this succession the son follow'd the father, as *Sanchoniatho* saith *Misor* was father to *Thoth*; the succession and natural relation of father and son necessarily determining in course of nature the same person, altho' the names had been more different than *Thoth* and *Athoth* are, which differ only by one letter prefix'd in the latter name: yet I will add, that the sameness of the names may be farther clear'd,

1. By considering, that *Bochart* hath shew'd, that the initial letters *z* and *y* are often left out. See many examples by him produc'd, *p.* 826. C.D. and *p.* 840. C.D. to which I will add but one: The same man is written *Apachnas* in *Josephus*, who in *Africanus* is call'd *Pachnas*; both of them transcribing *Manetho*, as we shew'd before.

2. The character of *Thoth* in *Sanchoniatho* agrees with that of *Athoth* in *Manetho*, both describ'd as eminently learned men, an unusual character in the old *Egyptian* Princes; so that he stands as a single instance for many ages.

3. The

3. The exposition of *Atboth* in *Eratosthenes* plainly shews the name to relate to *Hermes*; for it's there translated 'Ερμούρης, wherein it's certain that 'Ερμής translates the *Thoth*, the chief bulk of the name: But I confess I know not why, for the sake of the single letter *A* prefix'd to it, he should add γενής at the end of his compound; and I suppose there was no need of it, for the reasons hitherto alledg'd: Yet because *Eratosthenes* has obtain'd a great name, as one who was, tho' not of the first rank of learned men, yet of the second, and therefore is styl'd Βῆτα, and was a keeper of the *Alexandrine* library in the time of *Ptolemæus Evergetes*, being fetcht from *Athens* into *Egypt*, I suspect he might have more reason for his addition than I know of. Let those who have better skill in *Coptic*, than I pretend to, consider farther of it. It's certain his father's name was *Menes* or *Mizraim*, not *Thoth*, that I can find, as that γενής seems to insinuate.

I have sometimes thought that his father, who in *Sanhoniatho* is call'd also *Isiris*, as we observ'd in the first remark, and is also affirm'd to have invented three letters, τριῶν γερμμάτων ἀρετής, which imports that he was a beginner in that art of letters, which his son brought to great perfection; it's possible

sible he might, from such beginnings of skill, get the title of *ἄνθρωπος* *varon*, a cunning man : And it's very probable that the *Greek* word *Ἐρατοσθένης* comes from that Eastern root, which is translated by the *Septuagint* *φρόνιμος* and *σοφιστής*. If this title be allow'd to our *Thoth's* father, it will be a full account of *Eratoſthenes's* translation of *Athoth* by *Ἐρατοσθένης* ; but I propose it only as my conjecture, which I submit to better judgments.

Since the writing hereof reviewing Sir *John Marſham's Canon Chronicus*, I think he has suggested another reason of this interpretation : For he affirms, that the word *Ἐρατοσθένης* is misplac'd in *Eratoſthenes*, when it's affix'd to the first *Athoth*, and saith it should be join'd to the second *Athoth*, who in that Canon of *Eratoſthenes* immediately succeeded the first ; and then indeed it will be clear, that the second *Athoth* is rightly call'd *Ἐρατοσθένης*, because he was indeed the son of *Athoth*, or *Thoth*, or *Hermes* the first. *Eratoſthenes's* interpretation being sufficiently justify'd by either of these ways, I am satisfied that *Thoth* and *Athoth* are the same man, by the reasons above-mention'd ; which is the thing here chiefly sought for.

I must

I must not here digress to enquire, whether *Misôr* and *Thoth* were truly the first inventors of letters, or no: It's sufficient to my design, that my author represents them as such, and that the *Cabiri*, from whom he takes information, did persuade men in that part of the world so to believe. All thereabouts after the Flood (I will yield) receiv'd instructions from them; yet I may suggest, that I believe the *Chaldeans* and *Assyrians* will not grant them this honour, but contend for an earlier invention of them before the Flood, and that the inventors liv'd among them, not in *Phœnicia* or *Egypt*. But this dispute is not so fit for me to decide in this place.

Because *Sanchoniatho* leads us no farther than the beginning of *Thoth's* reign in *Egypt*, it's natural to enquire, whom shall we take to guide us onward in the *Egyptian* history? The eldest author after him, that pretends to this office, is *Manetho*; but in the chapter foregoing we have found, that those whom he places in the 15<sup>th</sup> Dynasty, as *Phœnician* Pastors, did truly live, and begin their government in the times of *Thoth*, *Misôr*, and *Cronus*, to whom his first Dynasty relates: Wherefore it must be consider'd, what account can be given of all the first 14 Dynasties,

nasties, which he hath mention'd and plac'd as succeeding each other, in a series amounting to about 3000 years. And upon consideration it will appear plainly, that we must either wholly reject all these Dynasties, and the Kings contained in them, or we must say, that these Dynasties and their Kings did reside in some little Principalities in several parts of the *Upper* and *Lower Egypt*, at the same time that the Pastors reign'd in the land lying about the *Delta*, and on the East side of *Nile*, towards *Arabia* and the *Red Sea*.

This latter way seems more fit to be chosen; and it's agreeable to the custom of those elder times, to divide themselves into many little Kingdoms, whose several Kings had their reigns recorded in this country, where the skill of writing flourish'd betimes. But in after ages their Priests affecting to make their Kingdom ancienter than others, and having no *Epocha's* from a fix'd beginning settled, might take (either on purpose or by mistake) the names of contemporary Kings, with the years of their reign, and set them in several Dynasties one before another, as if they all had govern'd all *Egypt*, when truly they did not. This is the best account I can give of them; only I will in passing suggest these short observations to con-



firm it, which others may improve at their leisure.

1. *Manetho* confelleth none of their 14 Dynasties to be much above 300 years, most to be under 200 years, as appears by the sums at the bottom of each, compar'd distinctly. Now such might easily be contemporary with this *Phœnician* Dynasty dependent mostly on *Ham*, which I have stated: So also because none of these Dynasties have above nine Kings nam'd, most under that number; which might well be contemporary with those eight by us mention'd. The Scripture owns several Kingdoms in *Egypt*, *Isa.* xix. 2. which *Cy-rillus Alexandrinus* and *Epiphanius* interpret, several *Nomi* of *Egypt*.

2. Of these 14 Dynasties, seven have no names of Kings remaining, which we need not be solicitous about. One of them, *viz.* the seventh, is of 70 men call'd Kings, which govern'd each of them but for one day. These must be a very mean sort of governors in some disorderly times at *Memphis*.

3. The seven remaining Dynasties, whose Kings are nam'd, are own'd to be all of the *Superior Egypt*, which being a large country, might easily contain many Kingdoms: And accordingly six of the seven Dynasties, whose Kings names are lost, belong to the

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*Nomi*

*Nome* of *Superior Egypt*, and but one, *viz.* of the *Ἐοίτες*, is within the *Delta*, or *Inferior Egypt*; for we reckon the *Heptanomis*, in which *Memphis* stood, to the *Superior Egypt*.

4. The same judgment is to be made of two other Dynasties of *Phœnician* Pastors in *Egypt*, *viz.* those which *Manetho* calls the 16<sup>th</sup> and 17<sup>th</sup>; which *Armagh*, following *Josephus*, passeth over, and joins the 15<sup>th</sup> Dynasty's end to the beginning of the 18<sup>th</sup> Dynasty of *Thebans*. This must import these two contemporary with the 15<sup>th</sup>, or never to have had any being, against *Africanus's* account.

Lastly, The great enmities and diversities of Religion in the several parts of *Egypt*, is a very probable sign they were anciently bred under several governments; because in the same parts of the country they generally were of one mind with the government.

By this method, which my observations on *Manetho* shew to have probability (founded in the intrinsic constitution of his Dynasties) we may bring all his Kings within the time which the Scripture chronology limits, and may also reduce the account in *Herodotus* and *Diodorus Siculus* to the same measure; and we are encourag'd hereunto by the

the catalogue and series of *Theban* Kings given us by *Eratosthenes*: For if we take them all, besides *Menes* and *Atthotbes*, to reign only in *Thebais*, as his title of *Theban* Kings doth reasonably imply; we shall find that all the succession of them, which is 1055 years, will reach no farther than from *Mizraim's* time to the days of *Eli* judging in *Israet*.

I have also observ'd in a passage of *Manetho*, that is quoted at length in *Josephus*, lib. i. against *Apion*, and transcrib'd by *Eusebius de Præp. lib. x. c. 13.* that he plainly confesses, that the three Dynasties of the Pastors did not extend over all *Egypt*; because he owns, that before the war against them by *Misphragmuthosis*, and the expulsion of them by his son, there was a rising against him of the Kings both of *Thebais* and of the *Lower Egypt*: Which word Kings, in the plural number, relating also to different countries, must import, that there were divers such Kings in *Thebais* and *Inferior Egypt*, powerful enough to carry on a long war, as he calls it. The father and son, whom he names one after the other to have carried it on, do not hinder the plurality of Kings who join'd with them, but are only nam'd as most famous.

However, because I find no sufficient evidence to guide me in disposing of these Dynasties, which in *Manetho's* remains are plac'd before that which he calls the 15<sup>th</sup>, containing the Pastors; tho' I am satisfied that they were some way contemporary with the nine first Kings of *Thebais* in *Eratosthenes's Laterculus*, yet I will not adventure to determine their times particularly, lest I should be guilty of making a story without just authority from any ancient writer. But I will content my self to wave them all, and only to place the *Phœnician* Pastors, whom *Josephus* hath assur'd us, that *Manetho* took out of good records, and doth not say they were the 15<sup>th</sup> Dynasty; but hath so determin'd their time before *Tethmosis's* reign in the *Lower Egypt*, that if we can fix his time, all their times will be certainly determin'd, and will lead us up to the time which *Eratosthenes* assigns to *Atbothes*, who is *Thoth*, that came from *Phœnicia*, or *Canaan*, by *Cronus's* appointment.

Hence there is great reason to believe, that the dominion of the *Phœnicians* was most considerable in *Lower Egypt*, from its first plantation :

1. Because there is so much evidence that *Ham* or *Cronus*, who sent colonies thither, first dwelt

dwelt in *Phœnicia*, at *Byblus*, saith our *Sanchoniatho* clearly; and he gives an intimation, that he dwelt some time in *Perea*, *i.e.* the land of *Galaad*, on the East side of *Jordan*, where our best maps and the history of the *Maccabees* place *Ashteroth Carnaim*; and the *Zuzims* in *Ham* are join'd thereunto by *Moses*, and he assures us that he sent *Tboth* to reign in *Egypt*.

2. Because there is great evidence, that the time of *Tethmosis*, who with *Thebaic* powers drove those *Phœnicians* out, was within less than 400 years of the time of its plantation; all which time is fill'd up by *Mizraim*, *Tboth*, and the six *Phœnician* Kings own'd by *Manetho* in *Josephus*: And *Ham* being alive much above half this time, must necessarily make the *Phœnician* interest great there. He might allow many less Principalities, but would not bear any sufficient to distress his interest, which must be *Phœnician*.

For these reasons *Armagh* made the *Phœnician* Dynasty the Canon of time, by which the rest may be regulated, or thereunto reduc'd: But in my review I have added a much greater help to regulate the *Egyptian* chronology, from the Canon of *Thebaic* Kings left to us by *Eratosthenes*; to which I have join'd the *Phœnician* Pastors of the

*Lower Egypt*, as contemporary with some of the foremost *Thebans* ruling in the upper parts of *Egypt*; thinking, that a rationable conciliation of these heathen historians with Scripture chronology, tends to the honour of both, especially of the Scripture, which being more ancient and accurate than any of the heathen accounts, I see great reason to make that the Canon, by which the others are to be regulated.

I must conclude this head of remarks with an enquiry into the *Cabiri*, whom our author makes the sons of *Sydyc*, and the same with the *Corybantes*, *Dioscuri*, and *Samo-thracæ*, which are later names given by other nations to these men, who in *Phœnicia* were deify'd under the *Phœnician* name of *Cabiri*, which *Varro* hath well translated *Divos Potēs* in old *Latin*; *Tertullian*, *Potentēs & Valentes*, the mighty Gods in *English*.

I find also *Pausanias*, in his *Laconics*, to intimate, that the *Cabiri* and *Corybantes* are either the same, or so like one another, that he could not distinguish their statues, three of which (all brass) he saw at *Brasio*, a *Lacedæmonian* Promontory; but they were not above a foot in height, and had caps on their heads. So also in his *Phœnics* he tells us, the *Amphissenses* kept a feast to the *Ἀναξῆς*

de, i. e. like young Kings or Princes: But who those Gods were, was not determin'd; some said the *Dioscuri*, others the *Curetes*; those that seem'd to know most, call'd them the *Cabiri*. In his *Achaics*, he saith, Κόρυ-  
 βαρ & Πυλῆς ὁ Σάρεππος; intimating, a *Corybant*, and a great minister of state to their Deities, to be all one.

*Sydyc* we have shew'd to be *Shem*, yet his children here being call'd *Dioscuri*, he is hereby intimated to be a *Jupiter* or *Zeus*, as well as his brother *Ham*: Yet the heathens plac'd these brothers in two distinct planets, *Ham* or *Cronus* in *Saturn*, as *Sanchoniatho* expressly attests; but *Sydyc* in the brighter and more benign, but inferior planet, still call'd *Jupiter*. The Eastern people anciently call'd that planet כד Sedek: So *Bochart* testifies, p. 784. naming the eldest *Jewish* writings wherein this name is found.

*Shem* could not hinder it after his death, when his idolatrous posterity thought fit for their own honour to deify him. It seems it's no new art of the Devil, to make even God's best servants the objects of idolatrous worship after their death, tho' they detest and oppose it most carefully while they live. This concerning the father of the *Cabiri* in passing. But tho' our author mentions no other *Ca-*

*biri* than the children of *Sydyc*, and perhaps the *Phœnicians* generally own'd no men under that honourable title, besides his children; yet he doth not tell us, that all nations restrain'd that title to his children only. And I find reason to believe, that the *Greeks* us'd this title in a larger sense, and the *Egyptians* also: But I will not digress from my author.

The *Cabiri* (our author tells us) were eight; but he tells us only the name of one of them, *Asclepius*, who was surnam'd *Esmunus*, from *pw Saman*, signifying *the eighth*: And he tells us, his mother was one of the *Artemides*, daughters of *Cronus*. This is hard to believe, yet not impossible, that in his latter time dwelling in *Canaan*, he might, to secure his quiet life, for we read of no warlike action of *Shem*; he might, I say, marry a daughter of *Ham*'s, and by her have this son *Asclepius*: And *Sanctoniatbo* might think fit (having in this history a peculiar respect to his own country *Phœnicia*) to take notice only of him as born and bred there, and perhaps settling among the issue of *Ham*, which the rest of *Shem*'s issue, five of whom are mention'd by *Moses*, did not, but pass into the more Eastern parts of *Asia*, *Assyria*, *Elymais*, &c.

I have





I have light on one passage in *Apuleius*, which makes me believe that *Asclepius*, otherwise call'd in *Latin* *Æsculapius*, dwelt with *Hæm's* children. Hence I find him call'd *Memphites* by *Clement Alexandrinus*, *Stromatum lib. i.* where also he is affirm'd to be in mens opinion esteem'd a God among the *Egyptians*, tho' he was known to have liv'd among men in their country: And in *Pausanias's Corinthiaca* there is mention of a temple to *Æsculapius*, *Apollo*, and *Hygeia*, *Egyptians*. *Apuleius*, in his book *de Virtutibus Herbarum*, saith, that *Apollo* (whom our author affirms to be *Hæm's* or *Cronus's* son) gave to *Asclepius* the herb *Solanum*, [Night-shade]; acquainting him, I suppose, with its uses: And from his *Phœnician* name that herb is call'd *Afir Esmuni* in *Punic*, in the *Auctuarium* to *Dioscorides*.

This passage in *Apuleius* both confirms the character that *Sanchoniatho* gives of the *Cabiri's* childrens skill in plants, and their uses, which they might well learn of their father *Asclepius*, instructed by *Apollo*; and also shews, that agreeably to *Sanchoniatho's* genealogies, *Ascepius* liv'd with *Apollo*, *Cronus's* son, and was consequently of the 12<sup>th</sup> generation from the first man. This is the eldest account I meet with of skill in physick

sick or medicines; which it's acknowledg'd that this *Asclepius* of *Shem's* race improv'd, altho' he had some discovery of herbs from *Apollon* the son of *Cronus*.

I will not altogether pass over his acknowledgment, that the invention of compleat ships is attributed to this *Asclepius*, with his brethren: This intimates, that they did not part from him till he was grown to such mainly improvements, as to have a share in their inventions about shipping.

It's observable also, that our author makes all the men mention'd by him under the name of *Cabiri*, to be persons cleaving to *Thoth*, who was of *Ham's* family (and they are represented by him as Secretaries, or Notaries, employ'd under him, who never mov'd Eastward, that I read of. This seems to intimate, that *Shem's* children, which peopled the East (who only are mention'd by *Moses*) were none of these *Cabiri*. Accordingly we read in *Herodotus's Thalia*, that there was a temple of the *Cabiri* in *Egypt*, into whose holy place, inaccessible by their law to any but a Priest, *Cambyses* would needs enter, and scoff at their images, which were deform'd like that of *Vulcan*: This the Historian looks on as a sign that he was mad.

*Bochart*

*Bochart* has given good evidence of the early settlement of the worship of these *Gabiri* in *Samothrace*, *Imbros*, and other isles of the *Ægean* sea, in the twelfth chapter of his *Canaan*; which let the reader consult. My business is only hence to gather, that their children and Priests, that serv'd in their worship, were great navigators, having learnt the improvement of shipping from them, agreeably to what *Sanhoniatho* suggests. And this is confirm'd also to come from *Phœnicia*, in the *Phœnician* language peculiar to themselves (which *Bochart* proves from *Diodorus Siculus*) which they us'd and kept, especially in matters of Religion, even to his time.

We find also a temple of theirs on mount *Cassius*, and *Berytus*, given to them and *Posidon* by *Cronus*. These places being all within his dominions, the honours there given seem to be with respect to their mother his daughter; and these things being done while he was alive, as *Sanhoniatho* affirms, I am inclin'd to believe they died, and were consecrated Dæmons before him. So *Shem* outliv'd his grandchild *Salah*, altho' *Salah* had outliv'd *Nabor*, who was his grandchild in the fifth generation from him;

mens

mens ages shortning apace in the four next Centuries after the Flood.

There are four more names of the *Cabiri* given us by the Scholiast upon *Apollonius*, whose words, containing their *Phœnician names*, may be seen in *Bochart*, p. 427. which I think not needful to transcribe, because two of them are affirm'd to be *Saturn's* children by *Sanctoniatho*, viz. *Proserpina* and *Pluto*. The third, being *Ceres*, I scruple at, because the masculine name *Cabiri* doth not well agree with her Sex: Yet if any think fit to accept these, because they are nam'd so by *Mnaseas*, an Historian of repute, plac'd by *Vossius* in *Ptolemy Physcon's* time, I will not oppose him, knowing that the heathen Deities had both sexes attributed to them, and that *Cronus's* grandchildren may be call'd his children. The fourth name was *Casmillus*, and by the *Bœotians* he was call'd *Cadmillus*, which word *Bochart* deduces from the *Arabic* 𐤒𐤍 *Chadam*, signifying to minister or serve, relating to the superior Deities join'd with 𐤇𐤍 *Eel*, the Deity.

Yet I crave leave to suggest, that the most usual name, *Casmillus*, may more reasonably be deriv'd from the *Hebrew* word קסם *Kasam*, signifying to divine, which is us'd  
in

in the law of *Moses*, *Numb.* xxii. 7. *Deut.* viii. 10. and hath an indifferency to good and bad, and we are sure is ancient and *Phœnician*, which we cannot be so certain of in the *Arabic* word to which *Bochart* refers; and it more exactly agrees with that subtle wit, which is *Mercury's* essential character, whereas his being a servant to the Deities is but a poetical fiction.

This *Casmillus*, they say, is the *Greek* God *Hermes*, the *Latin* *Mercury*, the Messenger of the Deities. My objection against this is, that *Thoth* is the old generally own'd *Hermes*, and *Mercury's* *Caduceus* is a plain hieroglyphick, or *Egyptian* symbol; and for contrivance of such our author assures us that *Thoth* was famous, who was not a son of *Sydyc*, but of *Miser*. But these not appearing in our author, I will not be much concern'd about them: Let the reader judge as he shall see cause.

Yet I think fit to add, that *Pausanias*, near the end of his *Bæoticks*, assures us, that not far from *Thebes* there was a grove dedicated to *Ceres Cabiria* and *Proserpina*, which he intimates none might enter but the initiated into their mysteries. He desires to be excus'd from telling who these *Cabiri* were, and what was perform'd to them, and

to

to the mother of the Gods: But this he might speak without violation of the religious secrecy, that there were formerly men call'd *Cabiri*, and that in that country they had a city, and that *Ceres* coming there to the knowledge of *Prometheus*, and *Aeneas* his son, who were of that city, deliver'd a *depositum* or pledge to them; what that was he must not tell us; and that the rites of initiation were the gift of *Ceres* to these *Cabiræi*.

Here we have *Ceres* in *Greece* in the time of *Prometheus*, who is agreed to be the son of *Japetus* or *Japhet*. This *Ceres* also we have great testimony is *Isis*, the wife of *Osiris* or *Mizraim*, founder of the *Egyptian* government. *Herodotus* is clear in it in his *Euterpe*; *Diodorus Siculus* oft affirms it, and *Apollodorus* saith the same: *Plutarch* indeed differs yet but a little; for he saith *Isis* was *Persephone*, whom *Sanctioniatho* affirms to be *Saturn's* daughter, that died a maid. So all agree *Isis* was in the generation next to *Cronus*, and contemporary with him, as *Japhet's* and *Shem's* children were with them. Hence also I think it worth observing, that all these *Cabiri's* names do certainly relate to persons contemporary with *Asclepius*, and the latter part of *Cronus's*

or *Ham's* life; which assures me that I have fix'd his time right, which is the foundation of this discourse.



## REMARK VI.

*Of the ten generations plac'd first in Sanchoniatho's Genealogies.*

**T**HE first man in our author's Genealogy is most certainly known by us to be called *Adam* in the *Mosaic* history, as here he is *Protogonas*, which signifies the first begotten, taking the word begotten in a large sense, so as to take in production from causes that are not of the same kind with their effect. What were the causes of this *Protogonus* and *Aeon*? He tells us they were the wind *Colpias*, and his wife *Baau*: *Bochart* would have it corrected *Baut*, which he affirms to signify night. *Scaliger* and *Grotius* own this *Baau* to be the same with *מא* in *Moses*; the *Septuagint* expresses it by *ἀναταραχὴς*, unshapen, unorder'd, and unadorn'd matter: And this I judge

judge to be more reasonable; to expound what we find in our book, than to make some new word, and expound that.

But the main difficulty is about the wind *Colpias*: To clear this we must observe, that our author ended his *Cosmogony* with mentioning an account that *Thoth* had given of the winds; to express the extent of this, he names particularly only the North and the South, but takes care to comprehend all sorts of winds by these large words,  $\alpha\gamma\epsilon\lambda\alpha\iota$   $\lambda\alpha\iota\pi\omega\nu$ , *the rest*. This was necessary, because the winds were some of their natural and immortal Gods, as *Philo* distinguisheth in the end of *cap. 9. lib. i.* agreeing with *Diodorus Siculus*, and *Euemerus Messenius* cited by *Euseb. lib. ii. c. 2. pag. 59. C.* And so *Herodotus* affirms the same of the winds in his *Clio*; and he assures us also in his *Polymnia*, that the *Delphic* oracle advis'd the *Greeks* to pray to the winds in their great danger from *Xerxes's* invasion, and that accordingly they did set up an altar to the winds in *Thya*, and saith, still at *Delphos* for this oracle's sake they propitiate the winds.

Among these certainly *Κολπίας* must be one, which he took no care to explain, because he suppos'd it sufficiently known, or obvious



obvious to be understood, as being from a *Greek* word  $\kappa\acute{o}\lambda\pi\eta$ , very usual to signify any cavity, whether those little ones that are in our bosoms, garments and sails, or those large ones which we call bays, in the seas and shores. So that I believe the author means no more than this: That a wind enclosed in several cavities of unshapen matter, work'd out of it the first man; the rude matter being the passive principle or cause, and therefore here figuratively call'd the wife: And the enclosed wind being the active principle, and therefore here intimated to be as it were, or figuratively, the husband, in this first generation.

This brought to my mind a passage very like it, in a piece of *Aristophanes*; which *Suidas* has preserv'd, in the word  $\chi\acute{\alpha}\nu\varsigma$ ; where, after he hath told us of *Chaos*, *Erebus*, and the Night being before heaven and earth were form'd, he adds, that Night first conceiv'd a wind egg in the vast cavities,  $\kappa\acute{o}\lambda\pi\eta\varsigma$ , of *Erebus*, out of which *Cupid* was hatch'd. The *Greek* verses may be read at large in *Grotius de Veritate*, &c. lib. i. *Annotat. pag. 27*. His *Latin* translation, in that part of it that is most to my purpose, is,

———*Vi flaminis ovum*  
*Gremium super infinitum Erebi peperit Nox.*  
*Ex quo bonus inde emerfit amor.*

I think indeed, that such a formation of man doth better become the Poet than our *Phœnician* or *Egyptian* Philosopher *Thoth*, for whom these two ancient nations contend as an honour to either, or both of them: Yet I can find nothing better in our author's words, which he assures us he learnt from the most authentick books of the *Cabiri*.

I know what the learned *Bockart* hath propos'd, *Canaan*, l. ii. c. 2. telling us, *Ventus ille Colpias est קול-פי-יה Col-pi-jah*, i. e. *Vox oris Dei*. I am willing to believe, that he devis'd this etymology and interpretation of the word with a good end; but I do not believe that it's the true original or sense of the word, and I will never think it fit to serve a good end by departing from truth.

My reasons why I believe not that *Philo* or *Sanchoniatbo* meant any such thing, are:

1. Because it's inconsistent with the scope and tenor of the *Cosmogony*, wherein we have shew'd, both from the author's words, and from *Eusebius's* reflexion thereon, that the author endeavours to shew how the world

World might come to be what it is, without any influence of a God, and how all the Gods that he afterwards mentions might be generated out of the *Chaos*: And that a first cause creating matter, or so much as beginning motion, and disposing the parts of the universe, is never mention'd by him. Particulars I will not repeat.

2. Because there is no good reason assignable, why *Philo* should call this one wind by an *Hebrew* name, when the other winds mention'd by him are call'd by the common *Greek* names of *Boreas* and *Notus*.

3. Neither *Jews*, nor any Eastern, especially heathen *Phœnician* people, can be prov'd to have call'd any wind by a name of such sacred import as, *the Voice of the mouth of Jah*, which he would have us believe to be the sense of *Colpias*.

4. Even in the sacred writings all these three words (even upon the solemnest occasions to speak of God's powerful word) are never put together, tho' sometimes two of them are, as, *the mouth of God*, or *his voice*: But there is no such *Hebrew* phrase as, *The voice of the mouth of Jah*.

5. Much less is this twice compounded word *Colpias* any where found in the *Hebrew*

language, where such compositions are very rare.

6. Therefore if *Philo* had taken this word from *Sanchoniatho*, as *Bochart* intimates, I demand where *Sanchoniatho* learn'd such a name of a wind? Surely not of the heathen *Cabiri*, or their Successors or Priests, who serv'd not *Jah* at all, but their own *Baalim*. Either they were made Gods, or the natural parts of the universe. Nor could he learn it from the Priests of the true God, who cannot be prov'd to use any such word, especially in apposition with a wind, as it stands here.

7. But it's still more absurd to make *Sanchoniatho* say, that this voice of the mouth of God had a wife *Baau*, and begot of her two children, *Protogonus* and *Æon*. Admit it to be a figurative speech, it will yet be an indecorous manner of expression, instead of affirming God created man by saying, *Let us make man*, to affirm that the voice of God begat on his wife *Baau* two mortals. Surely if *Sanchoniatho* had learnt the making of *Protogonus* and *Æon* from a Priest of *Jehovah*, he would have learnt to express it with more decency.

The

The heathen Rhetorician *Longinus* had read something of *Moses's* doctrine of the creation, and he commends *Moses* as an extraordinary man for expressing it agreeably to the divine Majesty, thus: *Let there be light, and there was light.* And yet *Bochart* would have us believe that *Sanchoniatho* did learn of God's Priests this way of producing man, by joining the deform'd *Chaos* in marriage with the *Voice of God*. These inconsistencies, join'd with a strain'd etymology of a *Greek* word from three *Hebrew* words, never put together by any authority, I cannot digest; especially when the name *Colpias* may most easily be understood to be a simple *Greek* word deriv'd from  $\kappa\omicron\lambda\pi\alpha\varsigma$ , after the manner of *Patronymics*, as the wind *Etesias* is from  $\epsilon\tau\omicron$ , and  $\delta\epsilon\upsilon\iota\theta\iota\alpha\varsigma$  from  $\delta\epsilon\upsilon\varsigma$ , as *Suidas* tells us a wind is call'd, that kills some birds with cold, or that brings other birds. So with some analogy to the rest of the language may  $\kappa\omicron\lambda\pi\iota\alpha\varsigma$  be a wind shut up in a cavity, bosom or bay, in any of those hollow places, that must be made by fermentation (which is not without wind more or less) in the mix'd matter of the *Chaos*: Out of which also *Diodorus Siculus*, in his *Egyptian Cosmogony*, agreeing

ing with *Thoth's*, affirms that living creatures came at first.

And it's well known that heathens taught, that men were bred after the same manner that mice, frogs, and insects are said to be bred out of the mud of overflowing *Nile*. Nay, it is notoriously evident, that the heathens thought their eldest Gods to have been thus bred out of the *Chaos*, and esteem'd such Deities more venerable, than the Deities that were born afterwards, by the conjunction of a male Deity with one that was female; as may be seen by those several heathen Cosmogonies, some of which are collected by *Grotius*, especially that of *Hesiod* and *Aristophanes*, to which many more may be added.

But let it be observ'd, that I do not say, that all the heathens, and at all times, thought thus; but that those who entertain'd the *Phœnician* or *Egyptian* doctrine of *Thoth*, own'd these things; which is a good sign that I understand him as his closest followers did; and our author's words, and the drift of his history, will bear no other interpretation. *Aristotle de Mundo* useth the word ἀνεμὸς ἐγκολπίας for a wind breaking out of a hollow place, and he names more kinds

kinds of winds ending in *ias*, which no body will suspect to take their last syllable from the *Hebrew* name of God, *Jah*; nor can I see any reason why it should be thought so here.

Let us proceed to consider the persons thus produc'd, and their issue: But because it may be objected, that many of these names in *Philo* are *Greek*, which was not spoken in those eldest times, it will be necessary to answer this objection, as *Plato* answer'd the same made against the like *Greek* names of persons, whom he affirm'd in his *Critias* to have liv'd in his *Atlantis*, in times elder than the *Greek* language. Briefly, he asserts that *Solon* us'd them to express the import of some *Egyptian* names of like signification, and that those *Egyptian* names also were made by their Priests, to express the import of still elder *Atlantick* names. Just so, in imitation of these ancient examples, I affirm *Philo* to have translated by these *Greek* names, which our table expresses, old *Canaanitish* names equipollent thereunto. And *Grotius*, *de Veritate Relig. Christ.* hath given other examples like hereunto.

The two first persons are call'd by these names, *Protogonus*, *Æon*. *Grotius* hath, I doubt not, rightly express'd who these are

*de Veritate*, &c. viz. *Adam* and *Eve*, whom *Moses* affirms to be the first parents of all mankind, and to have eat the fruit of trees, as *Sanchoniatho* saith, *Æon* first found this out. The reason of the *Greek* name here us'd is plain, from his being produc'd before all others, even before his wife; but yet there is no agreement of it with the *Hebrew* name *Adam*, relating to red earth.

My observation of this makes me out of hopes to find out the *Hebrew* names of most other persons, whom *Philo* hath here express'd by *Greek* words, tho' a few of them may offer themselves something fairly. As *Αἰών* makes some approach to *און*, considering that the *Greeks* in names usually omit the gutturals, which their language, or way of writing, cannot express. Agreeably hereunto *Dr. Hammond*, in his notes on *1 Tim.* i. 17. derives the *Æones* of the *Valentinians* from *און* in *Ezechiel*. That these must be meant (if the author speaks truth) according to the *Mosaical* history, is plain, because these were the first of human race that ever had any being, and so became capable to be matter of historical narration: There being no persons whom we might mistakingly fix upon, we cannot here chuse amiss.

But



But that our author doth speak concerning these real persons, and not write a romance, we may prove by counting his Genealogies to the 11<sup>th</sup> and 12<sup>th</sup>, wherein he brings us to *Cronus*, *Sydyc*, *Misor*, and *Thoth*, and other persons; concerning whom we have sufficient evidence that they did really exist, and at or about such distance from the first of mankind, as our author here assigns to them. Hence we may conclude, that he writes an history that hath some truth in it, at least as to the number of generations.

Having thus fix'd the beginning and end of this history, we shall hereby have some help to find out the middle parts of it. But I am concern'd under this head to note, that the learned *Bochart* hath not guess'd well, to chuse one whom our author placeth in the 8<sup>th</sup> generation, calling him Γήινος, or *Autochtbon*, and to say that he was *Adam*. His reason is visible, the names import, *a man of the earth*, which he misinterprets, as if *Sanchoniatho* meant, that God form'd him originally from thence, whereas it's plain that *Sanchoniatho* names his ancestors.

This he thought enough to prove he meant *Adam*, and upon this account seeing the author's Genealogies to be inconsistent with his conceit, he blames the author, and saith,  
 he

he disturbed all the order of the history. I think not so. The order of time relating to a man's existence in priority to all others, imply'd in the name *Protogonus*, is a sufficient character to distinguish him from all other men, and therefore abundantly answers the end of his name; this is fix'd in *Protogonus*, therefore it marks *Adam* out well enough to prevent confusion, and so doth not disturb the history. This name of *Geïnus*, or Earthy, is very ambiguous, and in a great measure belongs to all, especially to husbandmen; and *Autochthon* hath been us'd to signify all old inhabitants of any country, especially when it was not known that their ancestors came from any other known place: Neither of these names signify red earth, to which *Adam's* name refers.

'Tis plain from hence, that *Bochart* did not see any series of time fix'd by the beginning and end of this history; if he had, he would not have blam'd the author, so as to intimate, that he put the first man in the eighth generation: Whereas he himself is to be blam'd for thinking, on such flight grounds as a little agreement in the signification of their names, that a man of the eighth generation was the first man.

There

There remains a small objection, that may be made from the article τὸν prefix'd to the name of *Æon*, which may raise a suspicion, that that word signifies a man, not the woman *Eve*: But that surmise is to be rejected, because it's certain from the nature of things, that there must be a woman join'd with a man in the production of issue, which is plainly attributed to these two persons; and we must judge, that the transcriber ignorantly consider'd Αἰὼν as an appellative, in which notion it is masculine, and not as he ought to have done, as a proper name of a woman, in which sense it must be feminine.

We will pass now to consider the second generation here mention'd under the *Greek* names of Γένος and Γενεά, and we must enquire what son of *Adam* this *Genus* imports. My answer briefly is, that I believe he means the man whom *Moses* calls *Cain*, and that *Genea* signifies only the wife of *Genus*, as *Caja* the wife of *Cajus* in the civil law. The reasons of this my belief are these three, which consider'd together will amount to as full proof, as in such a matter can be expected.

1. Because the names us'd by our translator *Philo*, and by *Moses*, do agree fully in their

their design'd signification relating to this man, and make a fair approach also to a agreement even in the sound of their letters, abating the termination *Ω* in the *Greek*, which every body knows is arbitrarily added, and must as arbitrarily be cast away, when we enquire into the original.

To clear the first part of this argument, we must observe, that the direct intent both of *Moses* and *Philo*, is to give a name fit to signify the first man that was begotten, and born in the ordinary course of nature, yet of parents who were produc'd in an extraordinary manner. And since neither of the writers assert that twins were born, both must intend or point at the same person, supposing both to speak truth, which is to be suppos'd, if the contrary be not prov'd; particularly *Philo's* name Γέν*Ω* doth necessarily refer to that which is generated; but κατ' *ἀντονομασίαν*, or by special privilege of birthright, must first belong to this man that was the first begotten and first born in the world. So likewise the signification of this name given by *Moses*, viz. *Cain*, imports the first increase of mankind by way of generation: As I remember, even in *Latin* poetry, *incrementum* signifies sometimes a son, or child born.

*Chara*

*Chara Deum soboles magnum Jovis incrementum.*

And the great lawgiver *Moses* thought it not below himself to express this etymology, or true reason of his name, telling us, *Gen.* iv. 1. that when *Eve* brought him forth, she said, *יש קנתי Ish Kanti*, which imports, I have gotten increase, even a man; and from that verb *קנ Kanath* he was call'd *קין Cain*, which *Josephus* interprets *κτῆσις*, increase or gain. And *Dr. Castle*, in his *Heptaglot Lexicon*, and *Bochart* in *Canaan*, p. 784. have given proof, that the root of it refers especially to increase by generation: Wherefore the former intimates, that even the *Greek* word *γενάω*, whence comes the old *Latin* *Geno*, *Genus*, *Genero*, are deriv'd thence; and consequently *Philo's* name *Γένε*. It being plain, that the change of the letters G into C is where both letters are of the same organ, and therefore easily mutable into each other, by a known grammatical rule.

Moreover, it's evident that *Philo's* name cannot translate either of the two other sons of *Adam*: *Abel* signifying sorrow, and *Seth* importing a substitute; neither of which notions will agree with the man, who was the

first

first fruits of generation in natural course, as *Cain* was; which as his *Mosaical* name well signifies, so doth the name *Genus* made by *Philo Byblius*: Wherefore we may conclude, that he meant the same man with *Moses*.

And his informers, the *Cabiri*, chose only to record this line, as being indeed the eldest family among *Adam's* children, of which we may think those idolaters did boast much; that their Religion was introduc'd by this elder house, as we shall find he informs us, that this *Genus* or *Cain* began the worship of the sun, under the title of *Beel-samen* or Lord of Heaven; and several of the descendants added several other methods of idolatrous worship distinctly set down by this author; several of which were consecrated, or deify'd, after their deaths. On the contrary, *Moses* only briefly toucheth the progeny of *Cain*, as having no good example in them; but he hath recorded the years of the birth and death of *Seth*, the younger brother, and his line, distinctly; having respect to the true Religion preserv'd in that family, and to the descent of *Noah* and *Abraham*, and consequently of *Christ* from thence.

2. My next proof, that by *Genus* is meant *Cain*, shall be taken from this observation, that this line is continu'd from *Protogonus* or *Adam* downwards to its end: But there is another line mention'd by our author, in which there are only four generations express'd; which line is not deduc'd from its beginning *Protogonus*, but only some later generations mention'd, in which we have found *Noah*, and *Ham*, and *Canaan*, &c.

Hence I argue thus: That line which leads not to *Noah* in the 10<sup>th</sup> descent, nor to *Ham* in the 11<sup>th</sup>, cannot be the line of *Adam* passing through *Seth*, but must be his line passing through *Cain*, he having no other known sons: But this line wherein *Genus* stands, leads not to *Noah* in the 10<sup>th</sup> generation, nor to *Ham*, &c. *Ergo*, It is the line of *Cain*.

The *minor* will be clear from what we shall prove in the following part of this discourse, where we shall find *Noah* and *Ham* in the short line that is not continu'd up to *Protogonus*: And it is remarkable, that in the inclusive account *Amynus* and *Magus* are the 10<sup>th</sup> generation from *Protogonus*, and consequently stand in the same generation from *Adam* that *Noah* doth, in the *Mosaical* history: And these I take to be the names  
of

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men, who (with all their ancestors then found alive, and their children) were drown'd in the deluge which *Noah* escap'd. And we shall in the next chapter shew particularly, that the two other generations following are not of this line, but stoln injuriously out of the line of *Seth*.

This argument may farther be strengthen'd by the concurrent testimony of the *Chaldaean* antiquities, whereof we have some fragments in the *Greek Chronicon* of *Eusebius*, p. 5. *Abydenus*, a scholar of *Aristotle*, wrote in *Alexander's* time the *Assyrian* or *Chaldaean* antiquities. He and *Apollodorus* mention just 10 Kings (which I suppose were the heads of their families in *Chaldaea* in the 10 first generations) before the Flood: And just so many hath *Polyhistor* out of *Berosus*, in the same time before the Flood.

Now tho' our *Sanchoniatho* mentions not the Flood, but seems to follow some informers, who by lengthening out *Cain's* line beyond the 10<sup>th</sup> generation wherein it was destroy'd, would oppose the belief of it; yet because they could not find men of *Cain's* line in the 11<sup>th</sup> and 12<sup>th</sup> generation, but were forc'd to steal them out of *Noah's* children and grandchildren, and consequently of *Seth's* line: I see even from thence just reason to conclude,



conclude that *Cain's* family was at that time totally extinguish'd agreeably to the Scripture.

In passing; I may here add that in *Abydenus*; *Cronus* is affirm'd to foreshew the Flood to *Sisithrus* the *Chaldean*. This is agreeable to my notion of his being *Ham*, which I shall fully prove; for *Ham* was near an hundred years old when the Flood came, and might know it from his father many years before, and so might warn others, or be dreamt of as warning *Sisithrus*; this *Berosus* in his second book says, as *Alexander Polyhistor* testifies in a fragment preserv'd by *Scaliger*, p. 8. *Euseb. Græc.* There is mention'd there the keeping of some records in *Sippari*, written before the Flood. This shews the *Chaldeans* claim'd to be skill'd in writing long before *Thoth's* time. Letters graven in stone upon *σηλαι* might be unhurt by water.

The name *Sippari*, *Scaliger* saith, signifies the place call'd *Sipp'hara* in *Ptolemy*, the original he notes not, but it seems to me to be clearly from *ספר* signifying a book, or record; and they may be gather'd hence to have had places answerable to our libraries to keep them in, and this is like *Kirjath Sepher* in Scripture. The Translation of  
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this *Hebrew* or *Chaldee* name *Sippari* into *Greek*, is in that place call'd Παλιβόλια, mention'd in *Abydenus* and *Apollodorus*, whose fragments are in *Scaliger's Greek Eusebius*, p. 5. which *Scaliger* saith he finds no mention of, amongst the ancients in his *Notæ ad Græcæ Eusebii*. Yet I doubt not but *Sippara* signifies the place call'd Παλιβόλια. But it's time to pass hence to our third proof, that *Genus's* line is that of *Cain*, which imports him to be the same man.

3. This may be evinc'd by shewing that *Sanctoniatho* affirms that in the line of *Genus*, the same and other like arts, together with the beginning and progress of heathenish worship and manners, were first found out, and carried on agreeably to what *Moses* and other eastern writers have deliver'd concerning the line of *Cain*. This will be clear'd, by observing that *Seth's* line was employ'd in the nobler improvements of human nature, which are, literature and true Religion, the knowledge or contemplation of God, and his wisdom, in making, ordering and governing the world; together with the study of the motions of the heavenly bodies, and the sciences of Astronomy and Geometry therein employ'd; which are the noblest studies, and suppose or involve some skill

skill in letters first us'd in writing, and in numbering. So *Pliny*, lib. vii. c. 56. *Literas semper arbitror Assyrias fuisse*, which imports his belief that they were of the utmost antiquity; and this he prefers to their opinion, who attribute them to the *Ægyptian Mercury*, which seems to me very considerable. See *Bochart. Canaan. lib. i. c. 20.*

I believe, as *Pliny* hints, *Mercury* or *Thoth* to be rather a restorer of learning in *Ægypt* and *Canaan* after the Flood, than it's first inventor; though our *Sanchoniatho*, for the credit of his own, and the *Ægyptian* nation and religion, and on the authority of *Mercury's* scribes, would have us believe him the first author, simply, or without the limitation which I suggest.

*Josephus* in the beginning of his *Antiquities*, cap. 3, 4. expressly attributes these high improvements to *Seth*, and his posterity of the first seven generations. And I have observ'd that in *Euseb. Prepar. lib. ix. c. 17.* *Eupolemus* affirms the *Babylonians* to deliver that *Enoch* was the great *Atlas*, the inventor, or promoter by new inventions, of *Astrology*, so they called what we now call *Astronomy*. These nobler sciences being reserv'd to the better line,

We will more particularly shew the agree-

ment of our author with others, in truly attributing the invention of the lower arts to *Cain's* line: And the agreement in the line will stand good, though there be found some difference in the order and number of the descendents in it. For though *Moses* hath reckon'd just as many generations in *Seth's* line between *Adam* and *Noah*, viz. 10. as *Sanchoniatho* does between *Protogonus* and *Amynus*, whom I have cause to place contemporary with *Noah*; yet in *Cain's* line, *Moses* reckons but 8 in the account including *Adam*. It seems more credible to me, that *Moses* pass'd over two generations of *Cainites*, as not worth the mentioning, than that eight generations in this line should live as long as ten in *Seth's* line, when yet it appears that *Cain* was born near 130 years before *Seth*. Omitting therefore such differences as might easily fall out, where in substance there is agreement; let us observe,

1. That the invention of building is by *Moses* attributed to *Cain*, and his issue; for it's certain he must have many hands to join with him when he built the first city, calling it by the name of his eldest son (so *Josephus* saith) *Hanoch*, or *Enoch*. But in what year, or rather century of his life this was done, we are not inform'd; only we have  
reason

reason to judge that he liv'd as many years as his brother *Seth*, which were 912. And he might build this city, such as it was, in any part of this time after his son's birth, agreeably to the *Mosaical* History. We may suppose therefore that he did it when he was about 7 or 800 years old, and had seen 7 or 8 generations descended from him; each of which was in such numbers increas'd, as was not only sufficient to build it, but to inhabit and defend it. In so much time, all the arts might easily be invented which were requisite to such an undertaking.

I am not concern'd to determine where this land of *Nod*, or this city was, but only to affirm, that if it signifies only the land of his pilgrimage, or of praise, as some render it, it may either be *Phœnicia*, where *Sanchoniatho* saith he dwelt, or he might come out of it thither in some time of his life; either way his words may be true.

Perhaps it may not be impertinent to add, what I have observ'd that there was a city in *Canaan* call'd *Cain*, which is affirm'd, *Josh.* xv. 57. to be within the bounds assign'd to the tribe of *Judah*. I find not who was the builder of this city, nor of many others which *Joshua* distributed among the *Israelites*: But in my best map of *Canaan*, it's

situated not far from the sea side, on a promontory, lying within the countrey which the *Philistines* kept long in their possession; and it's not likely that any who own'd themselves deriv'd from *Seth*, should build a city, and then brand it with the odious name of *Cain*; but it's possible it might either be built by some of his family before the Flood, and its ruins be repair'd afterwards, still keeping his name, as *Pliny* saith of *Joppa*, lib. v. c. 13. *Antiquior terrarum inundatione ut ferunt.* Or it might be built by the old *Philistines* before *Joshua's* time; and they being descended from *Mizraim*, might, though falsely, believe as *Sanchoniatho* reports, that he was of *Cain's* line, and thence might call this city by his name. The Reader may chuse what he thinks most probably true.

But I am more concern'd to observe, that in the space of 900 years assign'd to his life, he might live with, and make use of to build his city, those whom *Sanchoniatho* names in the fifth and seventh generation from *Protegonus*, viz. in the fifth *Memramus*, who also in *Greek* is call'd *Hypsuranius*. He, saith our author, made houses about *Palatyrus*, compass'd and cover'd with ordinary reeds, rushes, and the paper reed. His *Hebrew* name

*Memrum,*

*Memrum*, *Bochart* thinks to have lost a syllable, *Mem* being left instead of *Capku* or *ממ* *Shamaim*, signifying Heaven, to answer the *Uranus* in *Philo's* translation, as *Rum* does the *יִשְׁרָאֵל*. *Scaliger* thinks it only put instead of *ממ* *Minrum*, from on high. I will add a way with less change, it may come from *מ* *Rum*, and *ממ* *Majim*, signifying waters from on high, or issue from above: Let the reader take which he likes. In his seventh generation he puts *Chryſor*, whom he affirms to be the *Hephaistus* of the *Greeks*, and the *Latin Vulcanus*, and his brother the inventor of bricks, tiles, and walls. These men join'd together, will easily do all that belongs to the building of one, or many cities.

2. *Moses* hath plac'd all the other artists of the line of *Cain* in the eighth generation from *Protogonus*, and they are three brothers the children of *Lamech*. *Jabal*, the father of such as dwell in tents: *Jubal*, the father of such as handle the harp, string'd musick, and the organ, wind musick: *Tubal Cain*, an instructor of artists working in iron and brass. Somewhat answerably hereunto, *Sanctoniatho* has placed his chief artists in the seventh and eighth generations: His *Vulcan*, with his brother-workers in

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iron; to him he ascribes the invention of the hook, bait and fishing line, yea of boats and sailing, songs of longer and shorter measures, mix'd *Epode*, and Divinations; insomuch that they worshipped him as a God after his death, and call'd him *Dia-mickion*; for so I think his name should be written, in two words, whose nominative is Ζεύς Μίχικος, from מַחֲבִי *Mahhi*, *Machina*, the great engineer.

In his eighth generation, his *Technites*, which signifies the artist; and *Autocbthon*, to whom yet he ascribes only the invention of some sort of bricks, and tiles, and roofs for houses. His coming so near to the place where *Moses* hath put the artists, pleaseth me pretty well, but a fuller agreement would be more acceptable. To procure this, I will do no violence to my author, but will propose to my reader some thoughts which have offer'd themselves to my mind. Let others add to them, or mend them.

1. I have thought, that these two links of the genealogy, have by some negligence of the transcribers been transpos'd, which error is sometimes committed in pedigrees; and then it may as easily be mended, as it was committed, by setting *Chrysor*, or *Vulcan*



*can* in the eighth place, and *Technites* in the seventh. Or,

2. Without such a change, the father in the seventh generation might begin in these arts, and on that account be celebrated by *Thoth* or his scribes the *Cabiri*; and the sons might bring them to greater perfection in the eighth generation, and for that reason be rather taken notice of by *Moses*; whose words do not necessarily import the first invention, but rather respect excellency and exemplarity in the several arts.

By either of these ways a full agreement will be made between *Moses's* acknowledgment that these arts were invented in *Cain's* line, and *Sanchoniatho*, who affirms, not only these but several other inventions of the lower sort, yet very useful to life, to several persons distinctly express'd by him; which I will not insist upon particularly, because I can add nothing to them from concurrent testimony of good credit: Nor can I infer any thing from them to the farther clearing of the history, which is my main design. These things are sufficient to prove that these ten generations (which are by his confession not of the same line with *Cronus*, or *Ham*, who was from *Seth*) must necessarily be reckon'd in the line passing through *Cain*,  
there

there being no other line of ten generations before *Ham*, but that of *Cain*.

We will now proceed to consider that which I saw to be the design of this history, (and to be gradually carry'd on from *Genus* to *Genus*, and *Both*) before I found out any of the Persons mention'd in it, or any of their times wherein they liv'd. This is the rise and progress of heathen religion or worship, first given to the sun, and afterwards to dead men, who had been, either by invention of useful things or by settling government amongst them, their benefactors. Such he plainly affirms first to be honour'd with memorials set up for them and solemn times and manners of commemoration, then with sacrifices to them as Gods; and these sacrifices he informs us were first of wild cattle taken in hunting, but afterwards they were taken from the tame beasts in men's possessions, at length they came to offer men.

This observation made me think it worth my pains to study to find out the men and their times, and gave me some light towards the discovery of them, by taking me off from imagining that the best sort of men could be concern'd therein, as I saw some learned  
men

men to have believed. Let us therefore descend now to particulars.

1. It gave me some encouragement to give a degree of credit to this history, when I observ'd that it attributed no beginnings of idolatry to *Protogonus* and *Æon*, the first pair nam'd in it; for this I saw was agreeable to *Moses*, who represents them only as owning their Creator, and supported by the promise of *the Seed of the woman*. So our author has laid no claim to them in the behalf of heathenism, and consequently hath not opposed our claim to the highest antiquity for the worship of one God the Creator. He doth indeed challenge *Genus*, whom upon the proofs antecedent we shall call *Cain*, and we shall own him to be the eldest son of *Adam*. Scripture indeed tells us nothing of his worshipping the Sun, but its silence will not prove the negative.

It's plain that *Moses's* design was not to tell us of the rise and progress of worshipping creatures; but rather to conceal that which was not to be imitated, and to set before us the best patterns of faithful adherence to the service of the one true God. Hence he most diligently sets forth the line of such worshippers; and for the opposite end, the *Cabiri* here have slighted that line,

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line, till for the honour of *Cronus*, who was a great idolater, it was needful to mention two of his ancestors, *Eilion* and *Ouranus*; which he doth, without saying a word of their religion, which was the worship of the only true God, from which *Cronus* apostatized.

*Thoth*, and his scribes tell us plainly, that *Cain* lift up his hands to the Sun, and thought him the only Lord of Heaven. This posture of religious worship, join'd with such thoughts, can import no less than a deprecation of those violent heats from the sun, which put him upon them. I doubt not but he had been taught better things by his parents, and had own'd a higher God in his oblations. But as even then God saw his faith in that invisible being was not like *Abel's*, it may be none at all but outward compliance; so it's certain that *wicked men grew worse and worse, deceiving and being deceived*: And therefore, for ought I know, this may deserve credit. This certainly was the eldest sort of idolatry; yet I think *Macrobius* strains too hard, when he endeavours to make all their idolatry to refer to this sort of religion towards the Sun, which he thought most justifiable.

2. In

2. In his third and fourth generations he gives us no instance of any progress in idolatry; so that for all that appears in him, yet only the celestial bodies were worshipped. The names of the men he gives us in them are very strange to us; yet I believe they are not so unusual amongst them. His third are *Light, Fire, Flame*; titles given them, I suppose, because they found the way of kindling fire by rubbing wood. But I have observ'd that the names *Ur* and *Uri*, *Beor* also and *Lebahim* signify fire and flames, and are mention'd in after times in Scripture; and they answer *Philo's* well enough.

So also his fourth generation were inhabitants and lords in the great mountains, and were called *Libanus, Antilibanus, Cassius Brathy*. The mountains which now are known by those names, he tells us were call'd so from those men that were lords therein. So I find that *Seir*, which was a name of *Esau* from his hairyness at his birth, *Gen. xxv. 25.* was given to the mountain which he possess'd. Yet I know the name is proleptically given to that countrey, *Gen. xiv. 6.* before his birth; probably *Gabla*, as the *Samaritan Version*, whence *Gobolitis* in *Josephus* was the old name.

3. The fifth generation offers us something more considerable; Therein we have already given an account of *Memphus* and his cottages, which he invented the building of; but the name of *Ouseus* his brother remains still to be enquir'd into. *Scaliger*, because of the disagreement mention'd between him and his brother, guesses him to be *Esau*: But difference between brothers is too common a thing to be a sufficient character to know *Esau* by. The small distance between this man and *Protogenus*, he being but the fifth from him, demonstrates that he is not *Abraham's* grandchild, who was in the 23<sup>d</sup> descent from the first man; *by Yous*, signifying strong, a name long after given to the son of *Aram*, whom *Josephus* calls *Ouser*; we translate *Uz*, the termination in *Josephus* only differs from *Philo's Ouseus*.

This man our author records not only to have invented clothes, by the skins of wild beasts, and to have been the first man that ventur'd into the sea upon a tree that was blown down; but also to have consecrated two pillars to the wind and to the fire; relating, I suppose, to that wind and fire by which the wood there mention'd was burnt. And these he ador'd, and pour'd out to  
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them the blood of the wild beasts which he had hunted. I confess, that in *Eusebius* it is not expressly affirm'd concerning the blood of these wild beasts which he had taken by hunting, that that was pour'd out; but I conceive it necessary so to understand his words *αὐτὸν ἐν Οὐρανῷ*, because there is nothing else in them, which ever was us'd to be pour'd out to any pretended deity, besides their blood; nothing else in their bodies that can be pour'd out as a libation. This therefore I observe to be the first offering of blood to inferior deities that I read of. And because it's affirm'd to be of hunted wild beasts, of whose blood there could hardly any quantity be gotten to be pour'd out of bowls, or basons; I think we may infer, that he offer'd some part of their flesh, with their blood yet partly contain'd in their arteries and reins, partly dropping out of their limbs. Then because hunting dogs are *Οἰεῖα*, a sort of beasts of prey, we have here the first instance of *Οὐρανία*, or one wild beast taken by another.

And since there is no reason to doubt but he ate part of what he had taken in hunting, as he offer'd part; this is the first example of eating flesh before the Flood, after which God granted leave to *Noah* to use

use such food. But we must observe, was granted with a restriction; forbidd<sup>n</sup> to eat it with its blood in it; which ancient law seems to intimate, that the wild antediluvian sons of *Cain*, had fallen into the barbarity of *σιμφογία*, the eating of raw and bloody flesh, forbidden therefore to *Noah* and his posterity, both in the case of sacrifices and of ordinary diet, to prevent all correspondence with their savage practices.

But when these were dead, men of that line remaining, consecrated posts and pillars to them, ador'd the pillars, and kept anniversary feasts unto them. Here we have the oldest instance of worshipping the winds and fire, a lower sort of their naturally immortal Gods, which I think they worshipp'd, because the winds are of kindred to celestial or æthereal matter; and fire like the nature of the sun and stars. And here is the connexion of the worship of men after death with the other: For those that were so devout to fire and wind, were the first men we read of to be consecrated and honour'd with pillars, in commemoration join'd with adoration or bowing down to them, and feasts. But I find not here any prayer, or sacrifice to them, or peculiar calling them Gods, or worshipping them as such, which  
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is first expressly said of *Vulcan* in the seventh generation.

It is fit here to take notice of the immorality in the ordinary prostitution of their bodies; which our author plainly confesses concerning the women who brought the children of this generation, because it sufficiently hints that this was common among the women, and men too of those times, and of this line: And it agrees with the intimation that *Moses* gives concerning the debauchery of those ages, and the general corruption of the world which ensued upon it; when even the sons of God, which the ancients do understand to be the children of the better line, went into these daughters of men, and begat a wicked, yet strong issue.

The reader may note also, that I am not solicitous to make all the men of the line, nam'd by *Sanchoniatho*, to answer to those few which *Moses* names, because I know it is impossible: And it's certain, that in both the lines, there were many more children than those that are nam'd in the books that we have, else the world could not have been so peopled as it was.

4. In his sixth generation, our author mentions a brood of fishermen and huntf-

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men, under the names of *Agreus* and *Hailiens*; by which I can understand nothing more than that in this age, those arts or employments were much improv'd.

The *Greek* names us'd in this and other generations, we must judge to be *Philo's* translation of eastern names of like import; and it's probable that they were of the same root with the name *Sidon* after these times given to *Canaan's* son; for that root relates to both employments of hunting and fishing: And I believe that *Zethus* the brother of *Amphion* of the *Cadmean* colony in *Bæotia*, had his name from that root.

It's plain that he tells us *Ousous* was an huntsman before them, for which cause it seems they valued him so highly, as to consecrate him into an hero, which in the heathen religion is known to be a step lower than their Gods; yet such, as out of it they may be advanc'd to that higher degree of Godship, as *Herodotus* acknowledges to have been done in the case of *Hercules* in *Ægypt*, whom he saith they made one of the 12 Gods. Whereas before they had but eight, they made four more, whereof he was one.

Before I dismiss this generation, I will be

diately before it, is more ambiguously express'd than any other in the whole pedigree, by those words χρόνους ὑσέρον πολλοῖς *after much time*: From the time of *Hypsouranius* came these huntsmen and fishers, which made me a little doubt whether these were his immediate children or no. But this doubt was taken away, by considering that these words need import no more than that he was long or much advanc'd in years before he had these children; which I have observ'd to be noted by *Moses* concerning some of the better line; as, *Jared* was 162 years old when his son *Enoch* was born; and *Methusalah* was 187 years old when his son *Lamech* was born: Such years may well be call'd χρόνους πολλοί.

But all scruple was banish'd, when I consider'd, that if an interpolation of other generations should be here admitted, we must own so many more generations in *Cain's* line before the Flood as might be interpolated, which would make his line to have more links in it than *Seth's*, which there is no reason to believe; the same interval between the Creation and the Flood, being best fill'd up in both cases by ten generations.

5. Concerning the seventh generation, we have had occasion to say something already;

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which shall not be repeated: Here we will take a little notice of the name *Chryſor*. *Bochart*'s origination from *חור שור* *Choreſ-ur*, which he renders *Πνεύματις*, is not improbable; yet I had rather deduce it from a ſimple root *חור* *Hbarats*, *acriter egit, concidit, acuit*, whoſe derivative is render'd by the *Septuagint* *ἀνδρεῖς*. *Χρῶς*, beaten or cut gold is acknowledg'd to come thence, why not *Chryſor*? which differs only in an arbitrary termination; ſince it's certain that compositions muſt not be admitted in eaſtern words, but where there is neceſſity.

But the moſt conſiderable matter concerning him, is, that he is the firſt man whom our author informs us of, that was worſhipped as a God after his death. This is a plain confeſſion that ſuch worſhip was not, and indeed it's impoſſible it ſhould be from the beginning. *Moses* informs us that *Adam* died not till above 930 years after the creation; we may therefore well judge, that the ſeventh generation from him died not till above 1000 years were gone; though we know that *Enoch*, who was the ſeventh from *Adam* in *Seth*'s line, was tranſlated in the year 987, a little before 1000, becauſe he liv'd not half the time that others in that age of the world continued unto. This is therefore

therefore an acknowledg'd innovation in so weighty a matter as the object of religious worship: And it's agreeable to the degeneracy of *Cain's* race, to give the example of such impiously bold practice.

Yet even this wicked brood fell not into this sin till the 8<sup>th</sup> generation, till more than 1000 years degeneracy had harden'd them, and divine vengeance in the deluge was drawing near in the next generation but one. I may here add, that tho' we know by scripture accounts, that *Methusalah*, who was of the 8<sup>th</sup> generation from *Adam*, and was born early therein, when his father *Enoch* was but sixty five years old, did die just before the Flood; yet many others might be born in the line of *Cain* in that eighth generation, when their Parents were 200 or 300 years old, or more; and it's certain, that those could not live near to *Methusalah's* age, as the antediluvian men generally did in the course of nature, but they must be drown'd therein. Which extraordinary judgment against the first deifiers of men, I think worthy to be remark'd.

This same *Chryſor* in *Greek*, our *Sancho-niatho* saith is "Ηφαιστος; and his being the eldest of that name, is probably the man whom *Manetho* hath put first in his first Dynasty

of Gods and Demigods in *Ægypt*, plac'd before the Flood in *Scaliger's Eusebian* chronicle in *Greek*. I have more respect to this first of their Gods in that Dynasty than to all the rest; partly because of *Sanctioniatho's* testimony, that such a God was worshipped in their neighbouring *Phœnicia* before *Noah's* time, and partly because *Herodotus* informs me of a temple built by *Menes*, or *Mizraim*, to this *Vulcan*; for no other deify'd man can be found before *Mizraim's* time, that was call'd by the name of *Vulcan*, or a name equipollent thereunto, as *Chrysor* in the *Phœnician*, and *Pbtha* in the *Ægyptian* languages are: From which divers learned men have suggested the *Greek* Ἡφαίστος to be deriv'd, tho' with much change, as in passing out of one language into another is very usual.

6. I have nothing to add concerning the eighth generation to what I have already written, but an account of the names, which are Τεχνίτης and Γήινος; the former of these seems to translate the eastern name *Malachi*, from מלאך *Malaca*, *Artificium*; the latter, because it answers Χοϊκός, signifying *earthy*, is in the *Syriac* translation of 1 Cor. xv. 47. express'd by a word of the same root with *Epher*, and *Ephron*, which are *Canaanitish* names,

names, and therefore may reasonably be judg'd to have been us'd by *Sanchoniatho*.

But the ninth generation is very remarkable in our author, because to the men thereof, the first statue or idol to be worshipped, and the first temple we read of, was erected in Phœnicia; a small temple, or rather tabernacle it was, because he tells us it was ζυγοφορέμδον, i. e. such as was drawn from place to place by one, or more yokes of oxen.

Methinks I see something like this in the advice of the priests of the *Philistines*, successors to the old *Phœnicians* in their religion and abode, to send back the ark of God upon a new cart, drawn by two milch kine. This ark was the epitome of the tabernacle, or moveable temple of God, and it's here made by the *Canaanitish* priests order; to be ζυγοφορέμδον. Only this is supernatural, that the kine leave their young calves, and carry the ark the next way to God's people, to whom that token of his residence did belong, 1 *Sam.* vi.

A like portable tabernacle was that of *Moloch*, and of his star *Chiun*, or *Rephan*, (which both relate to the same person *Cronus*, and probably to the ἀστὴρ ἀερόπληγης mention'd in *Sanchoniatho*) whereof St. *Stephen*

says, *Acts* vii. 43. that the *Israelites* carry'd them in the wilderness to bow unto, or worship. This idolatrous practice they used there, as common both to *Aegypt* and *Canaan*, and including both the worship of an immortal God, a planet, and of a mortal consecrated man, the sum of all idolatry. The learned Dr. *Spencer* is to be consulted for clearing the harmony of this text with *Amos* v. 26. in whom is a full collection of all that the eastern or western learning can contribute thereunto. Out of which I chuse *Grotius's* translation of the *Hebrew*, which only removes the accent *Athnach* to the next word כּוֹכַב *Chochab*, and thereby makes the *Hebrew* to agree perfectly with St. *Luke's* translation. But I remark that he varies from the *Septuagint* little in appearance, yet with great reason, and to great purpose; for he translates the *Hebrew* אֱלֹהֵיכֶם *Elabechem*, not by the simple word τύπας, as they do, but by adding thereunto προσκυνεῖν αὐτοῖς, so defining their false God to be images made for men to worship thereby dead men, or the stars, &c.

The names of the men of this generation given us by *Sanchoniatho*, are 'Αἰρὸς and 'Αἰρῆνε, which import Gods of husbandry, as the names *Pan*, and *Pales*, and *Sylva-*



*us* do among the *Greeks* and *Romans*; and oxen are very agreeably employ'd to draw their tabernacle, because they were the oldest servants in husbandry. I guess, that in *Sanchoniatho*, the person whom *Philo* expresses by 'Αἰῶς, might be call'd *Siddim*, or *Sadid*, a name whereby one of *Cronus's* sons is call'd in our author; either of these will answer the *Greek* one here us'd, which in sense answers to the *Latin Agricola*, or our *English* name *Field*, or *Fielding*.

Among the *Ægyptians*, whose countrey was near, and their religion and parentage from *Ham*, the same with that of the old *Phœnicians*, I find not only *Pan*, but also *Aroueris*, mention'd by *Plutarch* as a most ancient deity: And he tells us he was born upon the second of the five *Epagomenæ*, which were added to the year of 12 months, whereof each had 30 days; whence this second *Epagomena* was call'd by his name in the *Ægyptian* year. Who he was, he intimates to be uncertain, some, he saith, call him *Apollo*, others *Orus senior*; *Scaliger de Emend. Temp.* guesses him to be *Anubis*. I beg leave to suggest out of our *Sanchoniatho*, that he is the man whom he calls *Agrouerus*; and if you will allow the γ to melt away, as it often does,

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or if we take 'Αἰεὶς and "Αεεα as *Synonyma*; the name is the same; for the termination is known to be arbitrarily variable.

If this be admitted, he will be elder than *Osiris*, although the *Ægyptian* fable puts him the next day after him: And I can expect no less than that the *Ægyptians* should give precedency to their founder *Osiris*. But I give more credit to *Sanchoiatho's* history than to their profess'd fable; both agree that great antiquity belongs to this person. *Thoth* and the *Cabiri* here put *Agrouerus* first; and I believe that the *Ægyptian* fable in *Plutarch*, though very ancient, is of much later date than their records; and *Plutarch* openly owns a fabulous mixture to be join'd with their solemn commemoration of ancient things,

Now though these men liv'd in the ninth generation, yet there is no reason to doubt but their consecration to be deities, and their images and temple were made in the 10<sup>th</sup>. These people call'd this *Agrouerus* the greatest of their Gods, either in their books, or at *Byblus*, as the words may more conveniently be translated. And the men whom our author names in this generation, *Amynus* and *Magus*, have names that are like to signify such idolatrous practice, *Amynus* seeming

seeming to import in this place a defender from enchantments, and *Magus* a forcerer; though I know both the words are capable of a more favourable interpretation. Yet in these lowest dregs of *Cain's* race, I am inclin'd to believe the worst that the words can bear: For now in these two last generations, idolatrous falling off from God and violent practice towards men was grown to the height; and vengeance swept them away both together in the Flood.

However, this is clear by this history, that the idolatrous worshipping the creature, is much elder than the use of images to promote so bad an end; even *Lucian* in his *Dea Syria* affirms that the *Ægyptians*, whom he represents contrary to our author, as the first makers of idols, yet most anciently had none in their temples. And here I observe, that the first age that set them up, was so severely punish'd, that there are none left of that race.

Moreover it is considerable that this first image we here find made, pretends only to represent to the worshipper a man who sometimes was, and was a benefactor. And I observe, that the *Greek* word *ἑόανον*, us'd by *Philo* here to express a statue, is in *Pausanias* generally limited to signify only such  
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as are made of wood, not of stone, or metal; and therefore it's likely that *Philo* is here to be understood to mean such a wooden statue, which *Pausanias* assures us was the matter of which the eldest statuaries and idolaters made use. But I cannot find that even these children of *Cain* were so extravagantly bold, as to pretend to make an image of the true and supreme God: The doing of that is an improvement in idolatry, which later times have undertaken to make.

*Macrobius, lib. i. c. 2.* affirms, that even to his time the philosophers avoided all fabulous umbrages; when they spake of the supreme God, the *πρῶτον αἰτίον*, or of the mind, the second *Platonic* person, and generally saith of heathen antiquity, that it made no image of this supreme being, tho' it had many of other inferior deities. *Nulum ejus simulachrum, cum diis aliis constitueretur, finxit antiquitas; quia summus Deus, nataque ex eo mens, sicut ultra animam, ita supra naturam sunt, quo nihil fas est de fabulis pervenire.* Intimating images to have as much fable in them, unworthily belying the supreme Deity, when pretending to represent him.

I might here shew that the christian Fathers own, that idolatry among the heathens did

did arise from the same occasions, and by the same degrees that *Sanhoniathô* here relates, although he goes back to elder times than they take notice of. They acknowledge that pillars and statues were first design'd only to preserve the memory of the dead, that festival sacrifices were us'd at the monuments of the heroes; but that afterwards these heroes were made Gods, and the sacrifices at first offer'd to other deities at their tombs, were made sacrifices to them, their monuments were turn'd into altars and temples.

I might also prove that thus idolatry became mix'd with the religion of some who profess christianity. First were religious assemblies at the tombs, or memories of martyrs, where were commemorations of their virtues, join'd with prayers directed only to the true God. Afterwards came in extravagant panegyrics, then canonization of saints, and invocation of them as intercessors with God, at length Prayers were made to them, without any mention that they should intercede.

But these things are without the bounds of this work; let it suffice that thus we have follow'd this line from the beginning to it's end, and have briefly observ'd the rise and progress

posterity; who treading in the steps of their degenerate Parents, reinforc'd Idolatry, after the Flood had wash'd it away for a time. This I observe only in passing, to make it clear that *Sanchoniatho* was so far from writing from informations agreeing with *Moses*, that he openly owns other, and opposite teachers, and accordingly writes little or nothing but what is design'd to serve the religion that *Moses* oppos'd.



## REMARK VII.

*Of Japhet's line. The beginning of the peopling Attica. Of the Pelasgi, and of the Sicyonian Kings. Worship of Reliques. Meno his time determin'd in Pliny from Anticlides.*

**I** Must not neglect to observe, that besides *Cronus* and his children, on whom our author insists largely, he doth briefly mention another line, as concern'd in *Ouranus's* affairs, *p.* 32. *l.* 1. beginning with *κτ' ἑταρς*. In this line, which he affirms not to be

be deriv'd from *Cronus*, but to be contemporary with him, he intimates *Nereus* to be the first, from him descends *Pontus*; with whom *Typhon* is join'd; from *Pontus* descends *Posidon*, whom the *Latins* call *Nep-tune*, and a famous woman for songs call'd *Sidon*.

Here I find less light to guide me than in other parts of this history, which I bear the more patiently, because no considerable part of the history is obscur'd by this dark passage. Nevertheless, because I believ'd our author more than *Hesiod* and *Apollodorus*, *Greek* writers of those times; who yet agree; that these deities belonging to the sea are in the same line; but make *Pontus* the father of *Nereus*: I shall take *Nereus* for the first of this line, and at least conjecture who he is: Wherefore; since he and his race are put to be contemporary to *Ham* and his issue; and we have also found *Shem* under the name *Sydyc*, it remains that we take *Japhet* with his issue to be here pointed at, because there was no other considerable persons in authority contemporary of that generation strictly but the three brothers.

Besides; it's certain that our Author never mentions *Japhet* and his Line, if it be not  
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here; and it would be strange if an historian writing of that age wherein mankind was repair'd, should have no occasion or necessity to mention him who peopled a third part of the world. When the work of an historian, which is human affairs, was reduc'd into so few hands as these three brother's families must be at first, it's hard to believe that each of these families would not in some degree be engag'd in each others concerns.

Accordingly it falls out here. *Pontus* the son of *Nereus* is engag'd in a war against *Demaroon*, and is here represented as a younger brother to *Cronus*, and yet on *Ouranus*'s side against him; and *Typhon*, who is here put in *Nereus*'s line, is in all *Ægyptian* antiquity, the enemy and destroyer of *Osiris* and *Cronus*'s line. At present I only suggest that in these lines of *Japhet* and *Ham*, these men and these actions might be within the compass of 300 or 400 years after the Flood, which we have before prov'd to be the time that *Ham* or *Cronus* liv'd after the Flood: So the sum of my first reason to prove that this is *Japhet*'s line, is this.

I. The contradistinction from *Ham*'s line (*Shem*'s line in its main branches being gone far



far east, and unconcern'd in these affairs) and the consistency of times do favour, if not enforce this conclusion.

Or thus: These men are contemporary with *Ham* and his issue that was while he liv'd, and yet are not by our author own'd to be of his line, nor yet were they of the main line of *Shem* which went eastward; therefore they must be of *Japhet's* line. Tho' our author doth not tell us that this *Nereus* and his issue descended from *Ouranus*, or *Noah*, yet we know by scripture that they must come from him, and there is no other line known in which they might come from *Noah*, but *Japhet's*. *Sanchoniatho* being a *Canaanite*, i. e. deriv'd from *Ham*, and an idolater, hath taken no care to clear other pedigrees, but only that of *Ham*, and that of *Cain*, in which he affirms his religion to have had its rise, and it was restor'd by *Ham* after the Flood.

2. My second reason to prove that these names intend *Japhet's* line, shall be taken from the sameness of their import, with the phrase whereby the Scripture, our eldest eastern record, expresses nations and countries peopled by *Japhet*: For *Nereus*, *Pontus*, and *Posidon* or *Neptune*, every body owns to relate to the sea, its isles and shores.

*Typhon* also is by *Plutarch de Iside*, own'd both vulgarly, and among the wiser priests of *Ægypt*, to import the sea that swalloweth up their *Nile*, and they abhor it and its fishes, and salt, as the foam of *Typhon* raging; and seamen they will hardly speak to,

The Scripture, *Gen. x. 5.* having nam'd *Japhet's* line, saith, *by these were the isles of the Gentiles divided by their lands.* And the prophecies that relate to the planting of christianity among *Japhet's* posterity express it in the same manner. *The isles shall wait for his law, Is. xlii. 4. The isles shall wait for me, Is. lx. 9.* And the dispersion of the *Jews* among *Japhet's* posterity is so express'd. *To Tubal, and Javan, to the isles afar off that have not heard my fame, Is. lxvi. 19.* Let these suffice, though many places might be added. So I conceive our author and his *Cabiri* speak of *Japhet's* nations, under names that import in general beyond-seamen and foreigners; eastern people, both anciently and to this day, being very ignorant of the northern and *European* nations.

3. Because *Josephus*, in the fifth chapter of his first book, intimates that the land-bounds between *Japhet* and *Ham*, were the great mountains *Amanus*, *Libanus* and *Tau-*

*rus*; so that *Syria* on the south of these mountains was in *Ham's* possession, besides *Ægypt* and *Africa*, and accordingly we find his town *Byblus* not far from hence southward in *Sanchoniatho*; it follows that what lay north and westward from these mountains belong'd to *Japhet*, that is, all the countrey now call'd *Natolia*, or *Asia* the Less, and *Europe*.

But by some passages appearing in *Sancho-niatho* and the *Ægyptian* history, I judge that the prime families of *Japhet* and *Ham* were seated at no great distance from each other, and sometimes had fair correspondence, sometimes fell into wars. Of friendly comport between them, our author affords an instance in his own town *Berytus*, which he tells us *Cronus* gave to *Pofidon*, and the *Cabiri*. Now though the *Cabiri* were a little branch of *Sydyc's* or *Shem's* race that liv'd with *Ham*, or near him; yet this *Pofidon* is of the other line which we are now handling and assert to be *Japhet's*. It seems he thought fit to let some of his brethren's families dwell quietly together in *Berytus*, a town that lay near the skirts of his dominions. And we find also that at this place the reliques of *Pontus*, consecrated by these inhabitants of *Berytus*,

among whom the *Cabiri* are the most sacred men, and likeliest to perform the office of this consecration.

This is the oldest heathen consecration of reliques that I meet with in history. And about this time also *Plutarch* assures us, that in *Ægypt* the reliques of *Osiris*, and not long after the reliques of *Isis*, and *Horus* also came to be there worshipped; *their bodies being worshipped here on earth, while their souls shone as stars in heaven.* His words are the more remarkable, because he owns them to be the doctrine of their priests, who deliver'd their whole religion to them. *Ιερεῖς λέγουσι.*

Thus *Ægyptian* Religion, like the *Romish* Faith, is resolv'd into the priest's tradition. So also all the *Ægyptian* priests were govern'd and taught by one, who in *Clemens Alexandrinus* is call'd the Prophet, which signifies the inspir'd, and so an infallible man, about whose neck hung *Ἀλήθεια*, *i. e.* Truth, as *Ælian* writes. Surely he was the Prototype of the Pope, whose name *Papa* is known to come from *Alexandria* in *Ægypt*, yet there extended to men of a lower rank. On this supreme in *Ægyptian* religion depended all its lower officers, and consequently those, who before a dead body was embalm'd made the prayer for the dead  
(imitated

(imitated also by the Romanists) desiring that they might be receiv'd to cohabit with the eternal deities, which looks somewhat like a canonizing of them for saints. This *Porphyry* informs us from *Ecphantus* translating the prayer into *Greek* out of the *Ægyptian* language: Whence it appears, that *Ægypt* was not so injurious to its people as *Rome* is, which makes her publick prayers in a tongue not publickly understood.

And the *Ægyptian* priests affirm this not only of the souls of those deities, above-nam'd, but concerning other Gods also, as many as were not unbegotten and uncorruptible, as the sun and moon were. Τα μὲν ζώματα παρ' αὐτοῖς κείσθ' καμόνια ἢ θεράπευεσθ', τὰς δὲ ψυχὰς ἐν Ὀυρανῷ λάμπειν ἄστρα. Then he tells us what stars some of them were ferr'd to by consecration. *Isis* is the star which the *Greeks* call the Dog-star, but the *Ægyptians* *Sothis*: *Horus* that which the *Greeks* call *Orion*, and *Typhon* is the great Bear, *Plut. de Isid.* p. 357. So early did the *Ægyptians* distinguish the stars by several names and constellations. Yea, the *Phœnicians* also seem so early to have distinguish'd the planets from the fix'd stars; because *Sanchoniatho* assures us, that *Cronus* was

consecrated into that planet that bears his name in *Greek*, but by us is call'd by the *Latin* name *Saturn*.

Perhaps it may be worth noting here that I have observ'd, that *Eraſtothenes* in his *Cataſteriſms*, *cap.* 23. which treat of the planets, calls *Saturn* by no other name but *Phaethon*; alluding perhaps to his ambition, as aspiring to ſit in his father's throne. He alſo puts *Jupiter* before him, as if he thought *Saturn* lower, nearer the ſun or the earth. And he calls *Mercury*, *Stilbon* the ſparkler, and refers him to the *Ægyptian Hermes*, the firſt author of a celeftial ſyſtem of the world.

But my preſent concern is to note, that *Pontus* ſurely liv'd not far from *Berytus* when he died, elſe his reliques were not likely to be consecrated there. The like reaſon holds about *Poſidon*; if his family's reſidence had been far from hence, he would hardly have accepted of a ſhare in the town *Berytus*.

Besides, of wars between theſe families, as not far diſtant, we have an inſtance in *Pontus's* war againſt *Demaroon*, to whom *Ouranus* was join'd. This *Pontus* muſt in all likelihood be an aſſociate to *Cronus*, becauſe he is in war againſt *Ouranus*, or *Noah*,  
when

when *Cronus* also was in rebellion against him. Now he could not be an useful associate to *Cronus*, if he were not near him; yet it must be acknowledg'd the seat of this war is not specified by our author. However, it is worth observing, that this *Pontus* must needs be a saint, deserving to have his reliques consecrated by none but vile Heathens, because the only meritorious thing we have recorded of him, is a successful rebellion against his ancestor, the pious *Noah*.

In passing I cannot but take notice of our author's report concerning *Demaroon*, that being put to flight, he made a sacrifice for his escape. This is the only religious act that he has let us know of, done by a man on *Ouranus's* or *Noah's* side; and I doubt not but he thought to expose him to scorn at once for his flight, and his sacrifice for his escape thereby. Yet because the man is here represented as a son of *Ouranus*, conquer'd in attempting to defend his pious father: I believe he sacrific'd to the true God, and do think fit to mark this with honour, as the oldest sacrifice to him that I have found mention'd in any heathen author.

I will add also concerning *Demaroon's* son, the old *Phœnician Melcartus*, or *Hercules*, that his ancient temple at *Gadira*, or *Gades*,  
had

had thus much of the true patriarchal religion that was before the law in it, continued even to the times of *Silius Italicus* and *Philostratus*, that there were no images therein.

*Sed nulla effigies, simulacrave nota Deorum, Silius, lib. iii.*

See *Bochart. Canaan.* p. 677. who unhappily calls this way of their worship *merè Judaicum*. If he had understood that *Hercules Phœnicus* was long before the Jewish law, and had consider'd that in those days the truly pious patriarchs us'd no images for worship, he would freely have given the more honourable title of Patriarchal to such religion, rather than Judaical.

But to return to this obscure line wherein *Pontus* stands, whose victory diverted us, we find *Typhon* join'd with him, as at least of the same generation, if not his brother. This man being by this history (expounded as I offer) *Japhet's* son, must needs not only be contemporary with *Ham's* children, as he is here affirm'd, but in all likelihood must be the man whom the *Ægyptians* so abhor as the murderet of *Osiris*, or *Mizraim*.

In



In the fable in *Plutarch*, *Typhon* is represented as *Osiris*'s brother, in this history as his cousin german. The reconciliation is that brother's children in the eastern and larger sense of the word are called brethren; He might come out of *Japhet*'s countrey on the north side of *Amanus* into *Ægypt*, to correspond with his kinsman their governing, either by shipping over the sea, which the *Ægyptians* call *Typhon*, or by land through *Phœnicia*, with *Cronus*'s leave. *Porphry* tells us in *Euseb. lib. iii. c. 12.* that the *Ægyptians* represent him by an *Hippopotamus*, or River-horse. Hence I suppose it is that *Manetho* saith, *Menes*, i.e. *Mizraim*, was kill'd by an *Hippopotamus*. This gives us concurrent testimony from *Ægyptian* history, that his time is well plac'd by *Sanchoniatho*.

The like confirmation we have from the *Greek* histories, that the time of *Posidon* or *Neptune* is well consistent with *Sanchoniatho*'s genealogy here, making him the grand-child of *Nereus* or *Japhet*; and it proves also that then *Posidon* of this line had come so far westward as *Attica* is from *Amanus*. They own that *Posidon* had seiz'd on *Attica* by a stroke of his trident before *Athena* came thither (which we have before shew'd was

was in *Cronus's* life time :) I need not repeat the argument, because in *Apollodorus*, lib. ii. I find that from *Oceanus*, whose name relates to the sea, as all *Sanchoniatho's* names in this line do, is deriv'd *Inachus*, and in his line the eldest *Pelasgus* is plac'd very near the beginning.

I may crave liberty to suggest, that I judge the eldest *Pelasgus* (for that name is confess'd to be given to divers men in several generations after the time now handled) denotes a man of this *Japhet's* line in the eldest times. For I think the name to be deduc'd from *Pelagus* the Sea, to which all these men's names plac'd in *Sanchoniatho* relate: And the letter *s* which is inserted into it, I take to be epenthetical, which is no more than they presume, who derive it from *Peleg* of *Shem's* line; only I think *Japhet's* line fitter to be look'd for, and found in *Europe*, and the isles adjacent to it, in which all the ancients place these *Pelasgi*, as in all *Greece*, from the most northern to the most southern parts of it; and in *Italy* also, as *Pliny* affirms, who places them in *Hetruria*, or *Tyrrhenia*, lib. iii. c. 5. and affirms they first brought letters into *Latium*, lib. vii. c. 56. and that they were in *Italy* before the *Lydian* colony under *Tyrrhenus* came

came thither, and expell'd them, *lib. iii. c. 5.* And yet I have shew'd in my following review, that the *Lydian* colony was but four generations after the time of *Menes*.

But because our author doth not mention these *Pelasgi*, I will not here digress long to investigate their antiquities, only note that the *Pelasgi* are the founders of learning in *Italy*, particularly in *Tuscany*; and that *Herodotus* deduces the *Greek Phallophoria*, and the names of their Gods from these *Pelasgi*, in his *Euterpe*, affirming them to come out of *Samothrace*. Afterwards in his *Polymnia* he affirms also, that the old inhabitants of *Peloponnesus*, before the coming either of *Danaus*, or of *Ion* the son of *Xuthus*, were call'd *Ægialean Pelasgi*, which confirms the antiquity of the *Ægialean* Kingdom, that's now question'd and rejected by some; and the names so join'd seem to intimate, that these *Ægialean Pelasgi* were seafaring men settled on the shores.

The beginning also of the kingdom of the *Sicyonians* in *Peloponnesus* under *Ægialeus*, who I suppose was of *Japhet's* line, because his name relates to the sea-shores, falls within *Cronus's* time. See *Armagh's Annals*, A.M. 1915. I am induc'd to believe this *Ægialeus*

*leus* to belong to this line, principally because *Castor* in the first book of *Euseb.* chronicle in *Greek*, intimates him to be the son of *Posidon*, according to the *Mythic Greek* history, which is the best they have of these ancient times, and carrieth some agreement with *Sanchoniatho's* genealogy, under the names of their false Gods. *Apollodorus* makes him the grandchild of *Oceanus*, and the son of *Inachus*; these cannot be reconcil'd, except we make *Inachus* to be the same with *Posidon*, and *Oceanus* the same with *Pontus* in *Sanchoniatho's* line, and then they will agree all to make *Ægialeus* of this family, by which the isles of the *Gentiles* were divided, which is *Moses's* description of *Japhet's* line. But the beginning of his reign, which is the beginning of the *Sicyonian* kingdom and *Æra*, is fix'd by *Castor*, whom our *Armagh* hath follow'd to the 75<sup>th</sup> year of *Nabor*, which the *Mosaical* accounts determine to the year of the world above written.

To prevent mistake, it must be noted that the *Inachus* here mention'd as the same with *Posidon*, and father of *Ægialeus*, is about 250 years before that *Inachus* who was founder of the kingdom of *Argos*. And to me it's no wonder that this name, or rather title,

title, should be given to several men, because I believe its deriv'd from the eastern word *py*, and signifies *Torquatus*, a man that wore a chain of silver or gold as a badge of honour. The *Anakims* in *Phœnicia* long after were call'd so on the same account.

There is another Synchronism which I have observ'd in *Pliny*, lib. vii. c. 56. where he delivers the opinion of *Anclides*, or as it's otherwise read *Anticlides*, concerning the invention of letters. *In Ægypto invenisse quendam nomine Menona 15 annis ante Phoroneum antiquissimum Græciæ regem, idque monumentis approbare conatur.*

“ That in *Ægypt* one *Meno* found them out  
 “ 15 years before *Phoroneus* the eldest king  
 “ of *Greece*, and he endeavours to prove  
 “ it by monuments.

Sir *John Marsham* hath well observ'd that this *Meno*, who in *Ægypt* is said to be this inventor, is the man whom others call *Menes*, whom we have before shew'd to be *Mizraim*, and whom our *Sanchoniatho* owns to be an inventor of three letters, calling him *Isiris*. This man, *Anticlides* in *Pliny* affirms to have attain'd this invention 15 years before *Phoroneus*. Hereupon I compar'd *Mizraim*'s time with the beginning of the *Sicyonian* kingdom, the eldest particular-  
 ly

ly mention'd amongst the *Greeks*, and find they come within a few years of each other. And this must needs be so, because *Phoroneus* was, as *Apollodorus* affirms, the brother of that *Ægialeus* whom we observ'd just now to be the founder of the *Sicyonian* kingdom, about 259 years after the Flood, 91 years before the death of *Noah*. Whence we must conclude that he liv'd near the time of *Menes*, or *Mizraim*, *Noah's* grandchild, who might well shew the use of letters in *Ægypt* 15 years before him, as *Anticlides* affirmed.

This agreement of *Anticlides* with the times stated, partly in the *Mosaical* chronology; partly in *Castor*, who is one of the eldest chronologers us'd by *Eusebius*, makes me believe there was good ground for his judgment, that the time of *Phoroneus* was so near *Menes* in those old monuments by which he prov'd it, which alas are now lost with his books, and the time wherein he liv'd; only we know concerning him, that he liv'd before *Athenæus*, *Plutarch* and *Pliny*, who quote him as a credible historian. His testimony therefore is considerable to my present purpose, which is, to prove that *Greece* was peopled in some degree within less than 300 years after the Flood, and that by the  
line

line of *Japhet*, which I judge was express'd by the *Cabiri* under the names of *Nereus*, *Pontus*, *Posidon*, &c. names relating to the sea, its shores, and the isles of the *Gentiles*.

Nor am I remov'd from this judgment by the genealogy deliver'd by *Apollodorus*, who makes our *Phoroneus* the son of *Inachus*, the son of *Oceanus*, whom he puts to be a brother of *Japetus*, and so makes them two distinct sons of *Cælus*, or *Noah*. For it's plain there is much of fable mingled with his stories, but still even he owns a *Synchronism* between *Oceanus* and *Japhet*, whence it follows that *Oceanus* and his line might well join with *Japhet* and his line (if I should grant them distinct, they might be united) and the times of their great grandchildren must be the same; and within the time of *Noah's* life they might set up government in *Greece* under *Phoroneus* and his brother *Ægiæus*, not long after the time of *Mizraim*, *Noah's* grandchild, which is the only *Synchronism*, or approach to *Synchronism*, which I am endeavouring here to clear.

Only it must be noted, as I before observ'd of *Inachus*, that this *Phoroneus* must not be the same with the founder of the *Argive* kingdom, but much elder than that is usually accounted: So that either at *Argos*, or

X somewhere

somewhere else in *Greece*, a kingdom was settled, which was afterwards call'd the *Sicyonian* government.

*Pliny's* words calling this *Phoroneus*, *Antiquissimus Græciæ Rex*, cannot bear to be depress'd to the usual *Argive Era* of 2858 in the *Julian* period, since there is so much evidence that there were in *Greece* elder kingdoms than that at *Argos*; particularly that given by *Cronus* to his daughter, bearing her name *Athena*. And this *Ægiatean*, in which *Phoroneus* his brother succeeded *Inachus* dying without issue, as *Apollodorus* witnesseth. He, probably while *Inachus* liv'd, govern'd some part of *Peloponnesus*, so called afterwards, but the whole *Peninsula* was under his power after his brother's death. Some place of abode certainly he had, but I dare not fix a place, because I know that government is elder than cities, building of towns, and palaces royal came into use in *Greece*; I believe much after the times we now speak of, which were before the death of *Noah*.

Even in the *Sicyonian* kingdom it's acknowledg'd that the place whence the kingdom is now call'd, was not known by the name of *Sicyon* till the reign of its 19<sup>th</sup> king *Sicyon*. And that there was a town call'd by the name of *Ægialeus* the first founder,

is



is affirm'd, p. 357 of *Scaliger's Greek collections*. I know also that the *Peninsula*, now most famous by the name of *Peloponnesus* in the *Greek* writers, was more anciently called *Ægialea*, as *Eusebius* and *Hierome* acknowledge, and *Scaliger* hath prov'd it out of *Theophrastus*.

For these and other reasons I will not reject these *Greek* antiquities, which are elder than the *Æra* of *Argos* or *Athens*, as I see a very learned man hath lately done; but will receive them as agreeing with, and giving confirmation to my author; and as being also own'd by *Narra* the most learned *Roman* antiquary, as he is quoted by *St. Augustine*, *de Civitate Dei*, lib. xviii. I need not name moreover *Eusebius* and *Hierome*, who so state the times of the *Sicyonian* kings in their canon.

Only I will remark that our *Armagh* hath rightly plac'd *Ægialeus*, *A. M.* 1915. that being the 75<sup>th</sup> year of *Nabor's* age according to the *Hebrew Bible*; and the *Greek Eusebius* p. 19. expressly affirms, that then the *Sicyonian* kingdom began under *Ægialeus*. Now his time being fix'd, it's certain that the time of his brother the elder *Sicyonian Phoroneus* is near determin'd, and so is also their father's time, who was the elder *Inachus*, se-

ven kings reigns before the *Argive Inachus's* time, and contemporary with this *Menes*, whom *Anticlides* makes 15 years before that eldest *Phoroneus* to have invented letters in *Ægypt*.

“ The mother of this eldest *Phoroneus* is  
 “ affirm'd to be *Niobe* in *Scaliger's Greek*  
 “ *Eusebius*, p. 24. l. 52. Where also *Casus*  
 “ and *Belus*, the founders of the *Assyrian*  
 “ city, afterwards call'd *Antioch*, are said  
 “ to be born of the same father *Inachus*,  
 “ and that the same mother *Niobe* bore *A-*  
 “ *pis* to *Jupiter*, which *Apis* was call'd al-  
 “ so *Serapis*. Now this plainly relating to  
 the first founder of the *Ægyptian* monar-  
 chy, must needs import this *Phoroneus* to  
 be his contemporary, and consequently long  
 before the *Argive Phoroneus*.

In *Castor* in the *Greek Eusebius*, p. 19.  
 the *Sicyonian Ægialeus* is expressly set at the  
 distance of seven kings reigns before the  
 reign of the *Argive Inachus*; which is time  
 sufficient to place him and his brother *Pho-*  
*roneus* about the time of *Menes*. And *Eusebius*  
 in the same, p. 24. l. ult. applies the place in  
*Plato's Timæus*, which mentions *Phoroneus*,  
*Niobe* and the *Ogygian Flood* as the eld-  
 est things in *Greece*; to this *Phoroneus* the  
 son of *Niobe*. And it's certain that *Varro's*  
 accounts

accounts place the *Ogygian* Flood in this *Aegialeus's* time, though some others place it 300 years later.

He that shall consider *Inachus* and *Phoroneus* are originally eastern words, signifying titles of honour and government, of the same roots with *Anak* and *Pharaoh*, will not wonder that the first planters coming from the east should bring these names with them into *Greece*; nor will he think it strange that other men, such as the *Argive* kings afterwards, should have the honourable names of the first planters bestow'd upon them; since they only imported men wearing chains of gold, and free princes, which are titles of honour affected in all ages.

I am sensible that a farther prosecution of this argument would lead me into the consideration of all the utmost antiquities of *Greece*, which are a very large, but also a very difficult subject. Wherefore I have resolv'd to confine my self to these *Phœnician* and *Egyptian* affairs, which my authors have limited themselves unto, lest I should darken them, by mingling with their historical narratives the *Mythic* stories of the *Greeks*, from which 'tis hard to separate the truth that's disguis'd by their fables. I will be content to have given my reader a

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small trial of my skill in that matter, by a few passages which I have already written in this treatise relating to *Ægypt*. But as for the *Greek* antiquities, and other parts of history, wherein these authors give no information; both I and my reader may justly hope for farther light than yet the world hath seen, from the learned labours of the right reverend the Lord Bishop of St. \* *Asaph*, (which are partly printed, partly preparing for the press) when they come forth. In the mean time I apply myself to the second part of this work, which contains a review of what's written in this; and a continuation thereof by *Erastothenes Cyrenæus*, and other heathen writers.

\* Dr. Floyd, late Bishop of Worcester.



## B O O K II.

*I find it necessary to add to the precedent discourse a book of review and continuation of Sanchoniatho by Erastothenes. And this second book may conveniently be divided into six Sections, whereof the two first contain a review. 1. Of the Cosmogony, 2. Of the History. The four last are fitted to prepare for, explain and confirm the continuation.*



### SECT. I. *Of the COSMOGONY.*



THE only occasion of adding something on this head, was given me by a manuscript fragment of *Damascius* *περὶ Ἀρχῶν*, which my learned friend Dr. *Gale* communicated to me after I had finish'd my re-

marks on *Sanchoniatho*, and acquainted him with my design of publishing some observations which I was making on the rest of his history which is preserv'd in *Eusebius*.

Wherefore, after my obligations to my friend for the use of his manuscript, I will only briefly remark two things out of it, lest I might seem to neglect the suggestions therein made.

I. I observe that *Damascius* hath said some things that plainly concur with the remark that I have made upon the *Cosmogony* of *Thoth*, and other heathens writing after his copy. For he acknowledges that the *Babylonian* theology did *μίαν τ' ὅλων ἀρχὴν ὡς παρίεναι*, *pass over in silence the one principle of the universe*. And he owns that the peripatetic theology deriv'd in *Eudemius* the peripatetick from *Orpheus*, did, *Πᾶν τὸ νοητὸν ὡς ἀρρήτου καὶ ἀγνωστον*, *Say nothing of all that's intellectual as unspeakable, and unknown*; but he never mentions therein either *Thoth* or *Sanchoniatho*. Perhaps when he wrote that piece he had not read him, (yet I have reason to believe that he did read him some time) or he forgot him, or else he saw that this *Cosmogony* of *Thoth* could not be drawn to allegory, and a trinity of principles, as he hath done  
some

some others. The eldest author he names is *Mochus* the *Phœnician* Mythologer, as he calls him, though others own him under a better character, of both a philosopher and an historian; and the *Ægyptians*, *Asclepiades* and *Heraïscus*, and some other later writers, whom he only speaks of in general terms, not naming them, but saying they had their doctrine from the ancients. I make my

II. Note, *viz.* That though they did say, as he affirms, that there was *μία τ' ὅλων ἀρχὴ σκοτεινὴ ἀγνώστη*, *One principle of the universe, viz. unknown darkness*; yet they do not contradict what I have affirmed, *viz.* that the *Hermetic* doctrine of the world's original tended to atheism.

For, 1. We have no proof that their doctrine was the same with that of *Thoth*, or *Hermes*.

2. Even their unknown darkness may be understood of a mere material *Chaos* void of light, and then it's plainly atheistical; or else it may imply that they only acknowledge one general cause, but profess they know not what it is, and would discourage all other men from seeking to know him.

Moreover, he confesses that *Asclepiades* makes his *Ægyptian* *Emephis* (which is an *Ægyptian*

*Egyptian* name of the first cause, perhaps the same with *Cneph*) to be begotten out of sand and water, and consequently to be no spiritual principle; and in him *Heraiscus* owns the sun to be *ὁ ὡς νοητὸς* *the highest mind*, which is certainly to fall short of the knowledge of the true God: So that both these are so far from denying what I affirm'd, that they confirm it, when from a general notion they descend to a more particular.

Wherefore I am satisfy'd by this manuscript, that these, and also *Mochus* the *Phœnician*, besides many of the eldest *Greeks* and *Babylonians*, have said so much consentaneous to the *Trismegistic Cosmogony*, that they cannot without manifestly violent allegorical interpretations, be freed from a strong tincture of its atheism; for so he mytically interprets the *Chaos* deliver'd by *Hesiod* and *Acusilaus* to be ἀκατάληπτος φύσις ἔνοητος, *the unintelligible nature of an intellectual agent*. Then he makes *Hesiod's Erebus* as a male, and *Nyx* or *Night* as a female, to beget *Æther*, *Cupid* and *Metis*, three intellectual hypostases. So when he had reported *Epimenides* to make *Air* and *Night* the two principles of things, he saith, *it's manifest he silently honour'd one principle before these two*. I confess this is not manifest to  
my



my understanding; but I think such silence concerning the first, and truly intellectual cause of the world (when two others, one of which is fluid matter, and the other a mere privation or absence of light, are nam'd) is likelier to banish the knowledge of the true God out of the world, than to promote the sincere worship of him in retirement and silence.

I cannot be so partially affected to these heathens as I know *Damascius* was, when he here will needs make 'em mean so much better than they speak; and will by the senseless material *Chaos*, in spite of all reason, understand an immaterial wise and good spirit; yea, will conceive that muddy matter to ferment it self into a germination that branches it self into an intellectual trinity. Nevertheless, I am well enough pleas'd to see this heathen so far comply with that mysterious doctrine of Christianity (which prevail'd very much in the *Roman* Empire in the sixth century after *Christ* wherein he liv'd) as to strain to find something like it in the heathen philosophers.

I am willing they should mend, and come near truth, yea to the full owning of it when they will; but what is crooked and past cannot be made to be otherwise at the same time,

time, than it was. My philosophy requires me to observe things diligently, and take 'em just as they are, both in the works of nature and of men. I must not make new appearances in books any more than in nature, by help of an allegorizing imagination; which may make one think that oil may be distill'd out of a pumice stone, tho' it have no such thing in it, unless you think fit to heat it first, and then soak it in oil of your own providing: Then indeed you may distil some of your own oil out of it, but its *feces* will be left in the stone. The true effect of such forc'd interpretations, is only to besmear authors with the dregs of our imaginations, which is a fault that honest minded readers must carefully avoid: For it will ever be a good rule in interpreting all authors, that their sense is not to be brought to 'em, but to be taken from their own words.

I will conclude this discourse on the *Cosmogony* of *Thoth*, with this reflexion upon it: That although he thought fit to make his way to the establishment of the worship of creatures, by attempting to shew that the world was made without the influence of a God, knowing indeed that this was the most effectual way to do it, by endeavouring

ing to anticipate all knowledge of a God by the creation; yet man's natural reason was not hereby extinguish'd, but thoughtful men, tho' educated under publick establishments of idolatry or religious worship perform'd to inferior beings, still did arrive at the knowledge of one supreme mind, the first cause of all other beings, and gave some, at least secret, service unto him; yet still continuing their publick idolatry, as our learned men have well prov'd, from whom I dissent not in this discourse.

But on the contrary I fully agree with 'em, that men may, and have been idolaters, both before *That's* time and since, notwithstanding their knowledge and belief of the being of the true God; and tho' they thought, and affirm'd also that the publick worship of creatures, was a lower sort of religious worship than the private, silent, and mental adoration which they might give either to God, or to the celestial bodies, or to Dæmons: For 'tis evident that this distinction can never take away the guilt which must be contracted by giving to the creature, that which is due only to the Creator, or only to that one Mediator, who is God blessed for ever.

'Tis

'Tis plain, that prayer to creatures imports that their worshippers believe 'em to know their desires, which belongs only to the heart-searching omniscience of God. It imports also that they believe that they are able to supply their wants of numberless things, temporal and spiritual; though the petitioners dwell in countries far remote from each other; which there is no reason to believe that the finite power of a decess'd man's or woman's soul can extend to; but it's certain it belongs to God's omnipotence, whose perfection, as well as omniscience, it's blasphemy to ascribe to the creature. It imports mediators of intercession in the heavens, the holy of holies, where God only allows the great High Priest of our profession to come, and to make intercession; and hath given no power to men to appoint for themselves other mediators.

It implies great presumption against the majesty of God, for men thus to *intrude into things which they understand not*, either by any clear reason or revelation, and it's an affront to God for men thus to *be vainly puffed up in their fleshly minds*, as the Apostle in this case intimates, Col. ii. 18. condemning this recourse to the mediation even  
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of Angels, as irrationally presumptuous, and therefore a sin against natural light.

I must not digress to pursue the many evil consequences hereof, but I will note that our *Thoth* seems to have had wit enough to see that the distinction of religious worship into supreme, and inferior, and assignation of only the latter sort to creatures, was not found enough to bear the weight of the practice of worshipping them; and therefore he wholly waves it, and chose rather to found it upon a bolder assertion that the world made it self, and consequently supports it self. He knew that if this were prov'd; which he endeavour'd to do, there would be sufficient reason to justify the worship of the universe, or any of its nobler parts, as the stars and heroes, which was the old *Ægyptian* religion.

This way of *Thoth's*, and the other that worships creatures as mediators to the sovereign God, agree in injuring God, by giving his peculiar right to beings below him. The difference is, that the former takes no notice of God, and his just claim to all men's worship, which they give to other beings; the other takes notice of the true God and his claim, but yet will in spite of right reason, and the practice of the

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the Church Patriarchal, *Mosaical*, and primitively Christian, which are the rule and measures of duty in the case, divide his worship between God and his creatures; like the whore who before *Solomon* would have the child divided, though thereby destroy'd; when the true mother was for preserving it alive by being undivided, and wholly bestow'd according to right.

This observation of the different ways of idolaters, makes it evident that we cannot conclude that a worship is not idolatrous, because it differs from one or more ways that are acknowledged to be such; for the shapes into which idolatry turns it self, are infinitely various in all the different ages of the world, and all the several places of the earth.

*Lucian* in his book *de Deâ Syriaâ*, shews the methods of heathen service in the several temples of that countrey to be very different. *Plutarch* and *Pausanias* shew the same in different parts of *Greece*; and *Manetho* shews, that not long after *Thoth's* time, the *Ægyptian* way of worship which he settled, was much alter'd by the introducing of the living images whereby they worshipped their Gods; viz. the Bull *Apis* and *Mnevis*, or rather *Menis*, as *Ælian* writes it,

it, and the Goat at *Mendes*, and the Cat at *Bubastus*, &c. which were violently oppos'd by the *Phœnician* Pastors in *Ægypt*, who yet were idolaters as well as the *Ægyptians*. The rule and strait line drawn thereby is one, but enormity or departure from it, may be committed a thousand different ways.

Therefore idolatry is to be try'd and convicted only by comparing it with the rule which was stated before, or in our Saviour's words, *Thou shalt worship the Lord thy God, and him only shalt thou serve*. If worship depart from this, it's *strange* worship, as the *Jews* call idolatry, although it's very unlike another sort of strange worship.

Let this suffice for the first section of our review, for I do not think it convenient in this work to add a philosophical refutation of *Hermes's Cosmogony*, which is so lamely perform'd, that tho' in the ignorant age in which he liv'd it might pass, being assist-  
ed by his reputation and authority as a prince; yet now 'twill persuade no body to be of his mind, and therefore I think I may follow *Eusebius's* example, who only pointed at the folly and atheism that was in it, and so let it go abroad to shame it self.



## S E C T. II.

*A REVIEW of the HISTORY of*  
SANCHONIATHO.

**I**N the foregoing remarks on this history, which our author hath given us from the *Cabiri's* records written at *Thoth's* command, my only care was to observe such things, as being compar'd with the *Mosaical*, and other histories relating to the ancientest times, might lead to the knowledge of men, and to the things thereby described. Now these things being found, and stated as well as I can, it will be seasonable to add some observations which our author hath no where suggested, and several chronological helps which he was not acquainted with, that may yet be useful to clear his history.

And this I do in imitation of our late learned Chronologers, who by the help of that art have given life, order, light and beauty to many old historians, whose diligence, although commendable, yet without  
this



this improvement would have been much less useful, and more expos'd to contempt.

I will begin with two general considerations relating to all the persons concern'd in this history: The first of which relates to their names; the second to their ages or years of their lives, both of 'em unusual in other histories, and therefore the more necessary to be prov'd and clear'd in this.

I. I have before prov'd, and here I farther contend for, a variety of names belonging to the same person: And this not only in different languages, which I have evinc'd already, but in the same tongue; divers names were anciently given to the same man as titles of honour, especially after consecration into the number of Gods, or persons to whom religious worship was to be given.

And these new names their priests or sacred writers (and such were the *Cabiri* here transcrib'd) were oblig'd generally to use as most honourable to their deities; that the names which they bore while they were alive, and mortals here on earth, might be forgotten, as too low for those that were now advanc'd into the state of immortality and glory.

Of this my first proof shall be from *Eusebius Præp. Evan.* p. 57. C. where out of the *Atlantian* theology he informs us, that *Titæa* the wife of *Ouranus* having been an excellent wife, ἀποθεωθῆναι μὲν τὴν τελευτῶν Γῆν μίλονομαθεῖσαν, *was made a Goddess after her death, her name being changed into Ge.* The instance is clear, full, and relates to a most ancient Deity; and I took notice of this especially, because it relates to a person mention'd by this new name in our *Sanchoiatho*.

But I must be so frank as to confess that I like the *Atlantian* account or reason of her name, much better than that which *Sanchoiatho* or *Philo* hath given; who tell us, that the earth was call'd *Ge* from the name of that beautiful woman. Doubtless the earth had its name before she was born, and her fruitfulness and beneficent nature rather made her like the earth, and so fitted her to partake in its name, than to give a name to her mother earth.

And her first name *Titæa* (from *Tit*, I suppose) which signifies muddy, was not thought convenient for a Goddess, and therefore was chang'd into *Ge*; which agrees to her as a mother of mankind, and moreover denotes a body not subject to death.

Besides,

Besides, it's worth observing that tho' our *Sanchoniatho* makes *Ouranus's* wife a party with his son in the rebellion against him, which the *Phœnicians* might think necessary to justify their King *Cronus*; the *Atlantian* or *African* theology saith no such thing, which I note only in passing, to wipe off the aspersions that the *Cabiri* threw upon *Ouranus* or *Noah*.

Another example he gives us, *p. 59. B.* in the same book: He tells us from *Diodorus*, that *Zeus* travelling much of the earth to discipline men, by punishing the wicked, and rewarding the good, was, after his passage out of men's society here nam'd *Zlũa*, because he was thought to be the cause of men's living here well and happily, ἔκαλῶς ζῶντι. So *Plutarch* in *Romulus* assures us, that *Romulus* at his consecration was styl'd *Quirinus*, commonly deriv'd from the *Sabine* word *Quiris*, a spear or lance, to denote him to be a God of war after his death, as he was a man of war while he liv'd; but perhaps from קר *Keren*, the *Hebrew* ק easily passing into the *Roman* Q.

But the fullest proof of this custom among the heathens, is a place in *Lactantius*, *Instit. lib. i. c. 21.* the words are these: *Hic est Oſiri quem Serapin, & Serapidem vul-*

*gus appellat, solent enim mortuis consecratis nomina immutari, ne quis putet eos homines fuisse. Nam & Romulus post mortem Quirinus est dictus, & Leda Nemesis, & Circe Marica, & Ino postquam se præcipitavit in mare Leucothea, materque Matuta, & Melicertes filius ejus Palæmon, & Portunus.*

Other proofs might be added out of *Ovid's Fasti*, but if these be not sufficient, I despair of convincing my reader. However, I must confess that I am fully satisfied concerning this custom among the eldest heathens; it being also so natural to give new names to those whom they should often have occasion to call upon, after they were pass'd into a higher and more glorious state; and being very honourable, because the names were such as imported some perfection inherent, some dignity acquir'd, or some benefaction which they had been authors of.

Hence the ancient heathen hymns to their Gods are stuff'd full of such epithets, and this folly of their's seems to be the Battology, and much babbling, which our Saviour affirms their devotion to be guilty off, *Mat. vi. 7.*

Hence also *Hesychius* in *πολώνυμ* & affirms that word to be an epithet of *Apollo*, a God  
of

of many names; and that the *Platonic Monad* or sovereign God was also so call'd, as if it were most honourable to have most names; so the prayer of *Diana* to her father *Jupiter*, cited out of *Callimachus* by Dr. *Cudworth*, p. 532, is for this honour as much as for virginity.

Δός μοι παρθενίῳ αἰώνιον ἅππα φυλάσσειν,  
Καὶ πολωνύμῳ—————

This made their religion dark and mysterious, which made it admir'd by the ignorant and blindly devoted multitude, who would reverence that which they understood not: And as for the few that were inquisitive to know more of their names, and the genealogies of their Gods, they must pay well for a little knowledge that might be communicated to 'em in their initiations, under great obligations of secrecy.

Nevertheless I have observ'd, that because those who were deified in one place, were not own'd with the same honour in all places, and some of their relations were still known, and not deified any where, the difficulty of finding out their Gods is not altogether insuperable. Thus in that place of *Eupolemus* which I before quoted from *Eu-*

*sebius*, *Canaan* not being any where deify'd, his name is left unchang'd, and his being own'd the son of *Cronus*, leads us to know that *Cronus* is *Ham*, who was his father. And so *Mestram's* or *Mizraim's* ἀποθέωσις being not much regarded at *Babylon*, left his name unchang'd there; which was a key to let me into this whole history, still taking it in conjunction with divers other things that shall be hereafter insisted on.

This observation gives a satisfactory account why all the deify'd persons we meet with in this history, are found under other names here than in *Moses's* books; *Elioun* for *Lamech*, *Ouranus* for *Noah*, *Cronus* for *Ham*, *Isiris* or *Osiris* for *Mizraim*, *Sydyc* for *Shem*, &c. Yet their natural relations, fathers and children own'd in this history, are certain marks which determine 'em to be the same persons: For the same reason *Protogonus* must be *Adam*, no other person can be the first man, and be just ten generations before *Noah*.

II. Our second observation must be concerning the ages to which the persons mention'd in this history did most probably live, which not being express'd by our author, we must with the best probability that we can arrive at, determine by help of a better history,  
written

written by *Moses* concerning the same time, that so we may fix 'em to certain years of the world.

And here I shall reckon by *Julian* years as the nearest exactness, because I have suggested that the five *Epagomenæ* were in *Ægypt* added to the year, in the time of *Affis*, or *Hercules Phœnicus*, before *Moses* wrote; and therefore I presume, he being bred skilful in all *Ægyptian* learning, understood and made use of this exacter year in expressing the lives of the patriarchs, which must be our guide in this enquiry. However, if *Moses* us'd the elder year of but 360 days, the difference of five days in a year is not so great, as to be necessary to be consider'd in my accounts.

To this end I lay down this postulate, which I shall build upon as my foundation. The sons of *Cain* in their several succeeding generations may be rationally concluded, and accounted to live about the same number of years before the Flood, that the sons of *Setb's* line attain'd to; and in like manner after the Flood, the descendents from *Ham* and *Japhet*. liv'd about as long as the descendents from *Shem* downwards to *Abraham's* time or farther, to the time of the deliverance from *Ægyptian* bondage.

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This postulate is rational, because we find just ten generations in *Cain's* line recorded by our *Sanhoniatho*, to reach to the time of *Ouranus*, or *Noah*, and an eleventh generation suppos'd by him synchronal to *Cronus*, or *Ham*; and besides, it has always been agreed that such temporal favours, as length of life, are dispos'd of by providence much alike to the good and to the bad.

It's necessary for me to use this postulate, because our author hath given us no information in this case, and *Moses* hath only recorded the years of the lives of the descendants from *Seth* and *Shem*, these constituting the line in which the worship of the true God was continu'd from the beginning: And these being the ancestors of the *Israelites* for whom *Moses* made these divine records; and these were the progenitors of the *Messiah*, the Prince of peace, to whom all nations must be subject.

This postulate pretends not to determine the time of *Cain's* and *Ham's* posterity exactly, but somewhat near the matter, and challenges no place where any historical evidence can be given that things happen'd otherwise: Even mathematical sciences direct us to acquiesce in approximations, where precise quantities cannot be express'd,  
And



And *Dionysius Halicarnassensis*, one of the best ancient historians, in the beginning of his seventh book, allows historiographers to miss a few years in the accounts of the eldest times, when yet he severely forbids to misreckon two or three generations.

It seems he had observ'd that the elder writers distinguish'd time no better, than by the numbers of generations between one person, and another after him; and it's plain our *Santhoniatho* had no better skill in chronology: For he hath only given us several generations succeeding each other; inso-much, that because he affirms 'em written by *Hermes's* command, I have thought they might be call'd Γενικὰ Ἐργμᾶ, which book together with αἱ Κυραννίδες βίβλοι, of the same contents, I find mention'd in a fragment of an old *Ægyptian* chronicle, which may be seen in *Scaliger's Greek* edition of *Eusebius's Canon Chronicus*, p. 7. lin. 11. And I count *Scaliger's* note upon the word *Kυραννίδες* worth observing, for he derives it rightly from the *Hebrew* קָרָא *Kara*, whence also the name *Alcoran*, the *Mahummedan* Law is deduc'd; it signifies legends, eminently so call'd, as then esteem'd most worthy to be read; and several such words of affinity to the *Hebrew* and *Arabic*, I have noted to have

have been receiv'd into the *Ægyptian* Antiquities.

But my method endeavours to give light to *Sanchoiatho's* history deriv'd from that in *Moses*, who was a man of much more learning than he, as well as of a better religion. To this end I have drawn a chronological table, wherein I have plac'd all those of *Seth's* line from *Adam* to the Flood, setting before 'em the years of the world, or from the creation in which they were born, according to *Moses's* computation in the *Hebrew* text, or as our learned Primate of *Armagh* states them in his Annals from thence, and after 'em the number of years that they liv'd. And right against each generation of these, I have set all the generations in the line of *Cain* that are deliver'd to us by *Sanchoiatho*, as also those few of *Seth's* line which *Sanchoiatho* hath told us were deify'd by the *Pbænicians*, and are call'd by different names in his history.

Against these also I have set the line of *Cain* that's deliver'd by *Moses*, which ends in the invention of some lower sorts of arts, with *Lamech's* presage of vengeance fulfill'd in the Flood, as I suppose upon himself, or his family, and seems to me written by *Moses* very briefly, only to acquaint us with these

these things set in the end of the line, in which he gives no times of their birth, or of their continuance in this life. So that he hath left us no way to know these things, but by comparing it with the line of *Seth*, in which he hath been exact.

Accordingly I have taken this way; 1. Of many useful Synchronisms of the generations in the different lines of *Seth* and *Cain*, but most useful in the lines of *Shem* and *Ham*. 2. Of the long lives, and consequently strong constitutions fit to multiply children in these elder times, which will be of consequence to assure a quick peopling of the earth soon after the creation, but sooner after the Flood, more being sav'd in the ark than at first were created.

But here I must give some cautions about many Synchronisms deducible from the table. As,

1. We must not conclude the births in both lines recorded, to be precisely in the same year; for we know that *Cain* was elder than *Seth* about 130 years, which will influence the births of the first born in each line proportionably.

2. We have no assurance that the men mention'd in *Seth's* line by *Moses*, were all the eldest sons of their fathers respectively, but only

only that they were the progenitors directly leading to *Noah*, and so to *Abraham*. In like manner in *Sanchoniatho's* line of *Cain*, 'tis not affirm'd that they were the first born, but only that they were such descendents from him as peopled *Phœnicia*, and began some customs in religion, and in arts; others in each line might do like things in other parts of the earth.

3. Yet in the main parts of their lives each generation may be presum'd to be contemporary with another at the same distance from the first; and the length of their lives much alike, only subject to such variety as is found in those recorded by *Moses*. Yet accidents cannot be barr'd from either line; as *Enoch's* life was shorter than any other of *Seth's* line, by reason of a happy translation in reward of his excellent piety; so some of *Cain's* posterity might be more speedily cut off in punishment of their sin, or by the violence of their brethren.

Such accidents hinder not, but that as we find ten generations in each line reach'd *Noah's* time, or amounted to the same sum of years, so any one generation in one line may be estimated about as long as the like generation in the other line.

4. It's confess'd that *Moses* hath not recorded ten generations in *Cain's* line, as *Sanchoniatho* hath, yet it doth not thence follow that there were not ten generations in that line before the Flood: For *Moses* doth not tell us that those he hath nam'd, were all the descents before the Flood, nor that the last generation which he mentions was drown'd; though I think it probable it was so, yet it is not certain or affirm'd by him.

However, I think it very improbable that the eight generations which only are recorded by *Moses* in *Cain's* line should live as long as the ten in *Seth's*, especially considering that *Cain* probably had children before *Seth* was born, for he was then 130 years old. Wherefore I judge it most reasonable to believe, that *Moses* hath silently pass'd over two generations of *Cain*, as not worthy of mention, as he is very short about all the other descents in that line, putting all from his *Enoch* to *Lamech* in one verse, *Gen. iv. 18.*

Moreover, I have observ'd that there *Moses* doth not say that *Enoch* begat *Irad*, as he saith that *Irad* begat *Methujael*, &c. but he only saith that *to Enoch was born Irad*, which will be true, if we understand that he was not his immediate son, but his grandchild,

grandchild, or rather his great grandchild, skipping over two generations not worthy of remembrance; which added to the eight mention'd, will make ten as in *Seth's* line before the Flood. This conjecture founded in the indefinite signification of the phrase to be born to a family, and its capacity to be understood with relation to remote descent, is strengthen'd by a like expression in *1 Kings* xiii. 2. where it is foretold that *Josiah should be born to the house of David*, or be of the posterity of *Rehoboam* then reigning, yet he was many generations after him, being born 325 years after this prediction. Having thus had occasion to consider this *Irad*, and to suggest that he may probably in nature stand two generations lower than is commonly thought, I will add concerning him also in passing, that it troubled me some time to find him call'd *Gaidad* in the *Septuagint*. After consideration, and comparing it with the *Hebrew* name יִרָד *Tairad*, I judg'd that the LXX express'd the *y* by *Γ*, as they often do, and mistook the middle radical *Resh* for *Daleth*, as they in many other places seem to have done.

Because the chief suggestion which *Moses* hath given us concerning the beginning of idolatry before the Flood, is in *Gen.*  
iv. 26.

iv. 26. the words being translated as in the margin of our bibles, *Then* (while *Eve* liv'd) *men began to call themselves by the name of the Lord, i. e. to be deify'd.* The *Septuagint*, and many other learned expositors favouring that sense; I consider'd the time to which his life reach'd to be the year of the world 1140. And by our table it appears that *Noah*, of the tenth generation from *Adam*, was born before that time, and above 90 years old; wherefore I conclude that the times wherein *Sanchoniatho* places several steps made in the progress of that crime, do fall within the time that *Moses* hath suggested.

And whereas *Josephus* hath suggested in the beginning of *cap. 4. lib. i.* that in the eighth generation the great departure was made from true piety and humanity, that also is sufficiently consistent with our author.

But I think *Josephus* speaks only concerning the degeneracy of *Seth's* posterity, yet intimating this to be accompany'd with intermarrying with *Cain's* line; for I am willing to understand those call'd Angels, to be the same who in *Genesis* are called sons of God, which by many ancients are interpreted *Seth's* line. And herewith we find

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that the ancient apocryphal book call'd *Enoch*, whereof a fragment is given to us in *Scaliger's* notes on *Eusebius's Greek* chronicle, doth agree very nearly: For he places the coupling of the *Egregori*, or watching Angels, with women, in the year of the world 1170. the excess beyond *Enos's* life is but 30 years. *Scaliger* proves this book to be of antiquity somewhat before the Apostles times; yet neither he nor I think it to be *Enoch's*, but the sense of some *Jew* about *Christ's* time, who spake agreeably to opinions of good repute among his countrymen in that age, tho' with fabulous mixture.

Other cautions might be offer'd, but it's both necessary and decent to leave much to the reader's own judgment. Wherefore I will pass to the later times of our table after the Flood, wherein most of the history is concern'd.

Here therefore I have observ'd, that in the first century after the Flood, *Moses* hath recorded three generations, or succeeding descendants, to be born in *Sem's* line.

1. His son *Arphaxad*, born in the year of the world 1658.

2. His



2. His grandchild *Selab*, born *Anno Mundi* 1693.

3. His great grandchild *Heber*, born *A. M.* 1723. And each of these liv'd above 400 years; *Heber* liv'd 464 years, so that he outliv'd *Abraham* who was in the 10<sup>th</sup> descent from *Sem*, and all of 'em liv'd after the time of his birth.

Hence it will not be unreasonable to believe that the descendents from *Ham*, which might be born to him in the first century after the Flood, might be three generations also, and that they, if no proof of the contrary be given from history, may be estimated to live to like ages, and increase in like proportion. So *Mizraim*, whom *Sanctionia-tho* calls *Misor*, being of the first generation from *Ham* or *Cronus*, and *Thoth* of the second, may be born in the first century from the Flood, probably *Mizraim* about the same time with *Arphaxad*, *A. M.* 1658. and *Thoth* his son near the time of *Selab*, *A. M.* 1693. In the course of nature undisturb'd, we may judge they might have liv'd as long as the contemporaries in birth.

But we find in history that *Mizraim*, call'd in *Ægyptian* antiquities *Osiris* and *Menes*, was earlier cut off by the conspiracy and violence of *Typhon*; the time of his

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death,

death, and consequently of the succession and reign of *Atthotes* or *Thoth*, we shall labour to state by help of other and later history: Since Scripture and *Sanchoniatho* do not herein give us any information. And if we have the time of their deaths determin'd by reckoning backward from other histories, and the time of their births thus determin'd by reckoning from the beginning; from both we may find the years of their lives, and how much they wanted of equality with *Sem's* descendents in their respective generations.

But because I have design'd a distinct section of this review for the fixing a chronological *Parapogma*, or settled point of time, from whence we must reckon backwards to the settling of divers things in our table; among which the reigns of *Thoth* and of *Menes* are contain'd, having some connexion therewith; let us here only consider what *Sanchoniatho*, compar'd with *Moses*, may enable us to determine.

For tho' I believe we shall find by help of more exact records of time, that our author hath fail'd in stating the time of the the beginning of *Cronus's* reign, so near to the death of *Ouranus*, as to be but 32 years before it; yet he hath given us a help to connect

connect the dominion of the *Phœnicians* in *Ægypt* with the times of *Ouranus* or *Noah*, and of *Cronus* or *Ham*, which is no where else so well stated; and hath acquainted us with the descent of *Thoth* from *Misra* or *Mizraim*, which lay hid from divers other authors, but will be of great influence in fixing the beginning of the *Ægyptian* Dynasties, which was thrust some thousands of years farther backwards, beyond the time of *Noah* or *Adam*, by the exorbitant pretensions of their later priests to antiquity, in opposition to the records of *Moses*; who being bred in all their learning, which the *Ægyptians* also confess, could not be ignorant of their best historical records, and certainly would never have plac'd the deliverance out of *Ægypt* less than 1000 years after the Flood, if he had found among 'em any credible proof that the *Ægyptian* kingdom was of such antiquity as *Manetho* asserts. For he saith there had pass'd 4283 years between the beginning of their kingdom under *Mizraim*, or *Menes*, and the end of the 18<sup>th</sup> Dynasty, in which he confesses the *Jews* departed from *Ægypt*. Our *Sanchoniatho*, tho' he hath some mistakes in him, yet he hath no such exorbitant falsehoods.

He assures us, that *Misor* or *Mizraim* their founder, came from *Phœnicia*, and his time is in some measure ascertain'd by being in the 12<sup>th</sup> generation from the first man, and herein he agrees with *Moses*; which utterly ruins all the extravagant pretences of the later *Ægyptians* to a greater antiquity, either in the Dynasties of their men, which I have shewn already, or of their Gods, which is now farther to be noted.

For I have observ'd in *Herodotus's Euterpe*, compar'd with the remains of *Manetho* which we have, that the ends of 'em, both in advancing the history of their human Dynasties to such a prodigious antiquity, was not merely to outvie others in the claim to antiquity in human affairs; but chiefly to place their Theology, the Dynasties of their Gods, and consequently the objects and foundations of their religion, in greater antiquity than all other nations. The feign'd antiquities of their kings that govern'd *εἰς αὐτὸν ἀπὸ εἰς αὐτὸν*, *one brave man after another* (as *Herodotus* interprets the *Ægyptian* Priest's words, which they so often inculcated when they shew'd him their wooden statues) was all design'd to shew that still more thousands of years ago the Gods reign'd over their countrey, and consequently among

mong them was the eldest theocracy, and they the peculiarly belov'd people by the Gods, which all aim'd to impress this notion, that their religion was the best.

This *Herodotus* seems to be somewhat smitten with; yet he retain'd some degree of the liberty of an *Ionic Greek*, and made free enquiries in many other places about the antiquities of his heathenism.

But it's very remarkable that the *Ægyptian* Priests who inform'd him in their history and religion differ very much, *viz.* about 6000 years from those which instructed *Manetho* their brother-priest at *Sabenne*; for this is a demonstration that both these sorts of priests did not follow true records, since truth doth not fight against truth. And though *Manetho* is own'd by *Josephus* to follow good records in his account of the six pastoral kings, and of the *Theban* kings following *Tethmosis*; yet the digesting all the *Ægyptian* kings from *Menes* unto *Nechipsos* into 26 Dynasties succeeding each other, is never own'd nor mention'd by *Josephus*; nor doth he meddle with the Dynasties from *Cambyses* to *Darius Codomanus*. Wherefore the credit of *Manetho* must needs stagger, when its jostled by good

history inconsistent with his reports, which have no concurrent testimony to support 'em.

Nevertheless, because he hath been own'd by good authors to record some truth, his Dynasties may be admitted, though not so successively as he hath plac'd 'em, but with respect to several parts of *Ægypt* over which his kings might reign at the same time, without any contradiction to other histories of better credit than his; and consequently without giving any undue advantage to the antiquity either of their government or their religion; for I am willing to own 'em both to have been within a few centuries of the Flood.

This *Sanctoniatho* sufficiently intimates by owning *Cronus*, i.e. *Ham*'s influence early there, though he makes his chief residence to be in *Phœnicia*; now he is known to be one of those who was preserv'd in the ark. And our author may be justly esteem'd more than *Manetho*, who liv'd in *Ptol. Philadelphus*'s time, which is about 800 years later than his time, in the judgment of those who allow him the least antiquity.

And if we consider his history as transcrib'd by the *Cabiri*, *Thoth's Amanuenses*, it will still be more conclusive evidence against all later *Ægyptian* pretences; for by the

the long converse that *Thoth* had with *Cronus*, he must needs understand the state of the world both before and after the Flood; yea, he might probably converse with *Sydyc* or *Shem* in *Canaan*, because the *Cabiri* who were his scribes, are affirm'd here to be *Sydyc*'s children, and he was in *Canaan* long after *Thoth*'s time, and so probably in his time; whence he could not want means of knowing both the antediluvian and post-diluvian state of human affairs.

If from these remains of his we can gather any thing opposite to the later constitutions or pretences of *Ægyptian* heathenism, I think we may believe it; but I cannot trust him in any thing opposite to the *Jewish* records. For by the *Cosmogony* he hath left us, and by his cruel counsels here recorded against *Ouranus* his great grandfather, and against *Cronus*'s brother *Atlas*, &c. I judge him to have been an atheistical immoral politician; yet I suppose he would not record lies, when there was no worldly interest to tempt him so to do: And this consideration, as also because he wrote of things done in his own time, and while many were alive to confute him if he had deliver'd false things, induc'd me to take some pains to clear

clear these records, which our author affirms to have come from him.

He often calls him Θεός, a God, *Plato* in his *Phædrus* calls him a Dæmon; and also one of the ancient Gods. He knew these names anciently were us'd promiscuously, signifying only some power that was so greatly influential on human affairs that it ought to be worshipped; later ages have made some difference in such objects of worship, but they are all injurious to the true God.

I conceive this *Thoth* to be the *Orus senior*, honour'd with that name after his consecration in *Ægypt*, probably with respect to the great light of wisdom in *Our*, which they esteem'd to have been in him, and communicated from him. My reason is because *Orus*, and so our *Thoth* is acknowledg'd to be son of *Osiris* and *Isis*, and to reign just after him (in *Dicæarchus* preserv'd in the scholiast on *Apollonius*) and to avenge his father's death, and to promote all learning, especially skill in physick; whence *Ibis* was consecrated to him; which are all sure marks of our *Thoth* successor to his father in the kingdom. His mother, who taught him some medicines when he was young, as *Diodorus* witnesses, and learn'd probably  
more



more of him after he was grown an improv'd man, was the old Goddess Health, *Ἥγεια* in Greek, *Salus* in Latin. *Pausanias* mentions a temple in *Epidaurus*, built to *Hygiea*, *Æsculapius* and *Apollo*, *Ægyptians*. His name *Hermes* is so well known, I need add nothing of it; but it is not so commonly known that he was call'd *Anubis*, and *Hermanubis*, and his statues made with a Dog's head, the symbol of his sagacity, intimating him to be like a quick-scented hound. The original of the name *Anubis* is doubtless from נבח *Nabach*, which in the eastern language signifies to bark as Dogs do, when they challenge the scent of that which they hunt.

To this head I refer *Nibhaz*, the idol of the *Avim*, as we express it; the *Sept.* translate it *Ἐβῆαι*, the *Hivites*, *2 Kings* xvii. 31. understanding the difference to be only a change of the two gutturals *n* and *y*, which are often chang'd: So these *Canaanites* will be understood to worship *Mercury* under the name *Nibhaz*, signifying by its origination the same with *Anubis* from the same root. *Servius* on *Virgil's Latrator Anubis*, rightly understands *Mercury* or *Thoth*.

*Strabo* also witnesses, *lib.* xvii. that the *Hermopolitæ*, worshippers of *Hermes* or *Anubis*,

*nūbis*, did worship κυνοκέφαλον, an image with a dog's head; and that in *Cynopolis* dogs were sacred, and fed in their temples, which is to be understood as the living images of this *Hermes*; so were cats kept and honour'd as living images of the *Ægyptian Diana* (who was sister to *Orus* or *Thoth*: *Herod.*) by them call'd *Bubastis*, *Phibeseth* is so translated by the *Sept. Ezek. xxx. 17.* I believe that *Bubastis*, the *Ægyptian* name of *Artemis* or *Diana*, is a corruption of the word *Phibeseth*, which signifies still in *Arabic*, and I suppose in old *Ægyptian*, *Hortulana*, from כרם *Beseth*, a garden, tho' I know *Stephanus Byz.* saith it signifies a cat; for I can find no such signification of *Bubastus*, and I suspect he had no skill in *Coptic*.

So were the Bulls *Apis* and *Mnevis* (or rather *Menis*, as *Ælian* writes it) living images of *Osiris* the founder of their husbandry. And the bull or ox being the chief help in ploughing the ground, carrying in, and treading out the corn, in the old way of husbandry, was therefore chosen for the liveliest representation of the chief author thereof among the *Ægyptians*; though in *Syria*, *Dagon*, something elder than he, was worshipped on the same account: If the religious worship of  
dead,

dead but consecrated benefactors were lawful, and it were also true, that such worship was to be given to the image as belongs to the person represented thereby, because it all passes to the Prototype (which are current doctrines among *Romanists*) all this *Ægyptian* religious service paid to bulls, dogs and cats, will be fully excus'd from blame, for its all founded upon the same principles.

*Herodotus* in his *Euterpe* assures us concerning their sacred animals, that the worshippers thereof Ὀχὰς (φι ἀπολέεσι, Ὀχόμφοι τῷ θεῷ ἃ ἀν ἡ τὸ θεῖον paid their devotions to them, praying to the God to whom the beast belong'd. Here he plainly affirms that they did not ultimately terminate their prayers in the beast (which was consecrated as he tells before) but directed their prayers farther to the deity to whom each beast belong'd. Nevertheless all other heathens, especially the *Roman*, *Greek*, and even *Phœnician* idolaters, as *Manetho* in *Josephus* informs us, detested this folly of giving religious worship to beasts, though it were declar'd to be only relatively, as consecrated living images of deities, and that prayer was not directed ultimately to 'em. In the mean time they did not see themselves to do as  
absurd

abfurd a thing, in giving as much adoration to images of wood and ftone, and metals that were without life, and fo had lefs likenefs to the fouls of heroes whom they worfhipped thereby; and the *Romanifts* cafe is too too like 'em, as others have prov'd fufficiently.

Excufe this digreffion from the method of the table, becaufe it's of good ufe to my chief end in writing this treatife. I return to make fome farther obfervations upon the perfons mention'd in our table, and to add fomething thereunto. Paffing all that died before, or in the Flood, I add concerning *Ouranus*, whom I have fhew'd to be *Noah*, that he is the man that *Lucian* in his book *de Deâ Syriâ* calls by the name of the *Scythian Deucalion*.

He calls him *Deucalion* becaufe he escap'd a deluge, as *Greek* ftories record *Deucalion* in later times to have done; and *Scythian* he adds both to diftinguifh him from the *Greek*, and to point at his coming from the north eaft parts of the earth, which the ancients comprehended under the name *Scythia*, and that part of *Taurus*, which in fcripture is call'd *Ararat*, was contain'd within the bounds known by that name.

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I need not insist on proof hereof, because it's commonly admitted, but I chuse rather to add that which I meet not with observ'd by others; that he tells us there were three most considerable statues in the *Adytum*, or *Thalamus*, or most holy place of the temple at *Hierapolis*, which he largely describes, into which few of their priests were admitted, the two outmost whereof he says he judg'd to be *Zeus* and *Here*, *Jupiter* and *Juno*; but he confesses that they call'd *Jupiter* by another name, which he tells us not, I doubt not but it was our *Cronus*, and the woman he calls *Here* or *Juno*, I judge to be *Astarte* his wife, these being the chief *Syrian* deities; and he confesses she had somewhat of the peculiars of the statues of *Rhea*, and of *Aphrodite Ourania*, which both are *Greek* names given to *Astarte*, as I could prove largely.

But my design is to determine the name of the statue or person that he tells us stood between them two, which the *Assyrians* call'd the statue, but had no proper name for it, nor account of the generation and shape of the person; some different guesses about it he names, and one is, that it is *Deucalion*.

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This I like, but with the distinctive mark that he adds in the beginning of that book, *viz.* I understand the elder *Deucalion* that came from *Scythia* or *Ararat* mountains, which is *Noah* or *Ouranus*, the father of the two deities between whom he stands; and that *golden Dove* which he tells us stood upon his head, is a fair intimation of *Noah's* dove. “ This flew away twice in a “ year, as they reported, at the time of “ the commemoration there made of the “ Flood, by pouring out abundance of “ water, which not only the priests, but “ numberless other men brought from all “ *Syria; Arabia*, and from beyond *Euphrates*, and from the Sea; which being pour'd down in the temple, runs all “ into a *χάσμα*, or cleft in the earth which “ now is not great, as he witnesses upon “ the sight of it; but they told him formerly that it was a great one, and swallow'd “ up all the Flood that drowned the world; “ but *Deucalion* that escap'd it, built altars “ by this *Chasme* in thanksgiving for his deliverance, and this temple wherein the “ commemoration is kept belongs to those “ altars”. He doth not tell us that he saw the golden dove fly, that was only a thing told him, and its flight is directed by an oracle

racle miraculously manag'd in the temple, wherein I suppose there were many arts of of delusion to abuse credulous people.

Nevertheless I think I may safely believe from the whole tradition and practice relating to a commemoration of the Flood, and of the Dove which was us'd therein, that they had a statue for *Ouranus* or *Noah* thus characteriz'd by a dove on his head; and the dove was so sacred there, he affirms, that *they never did eat any pigeons about Hierapolis*; which confirms my belief that there was such a sacred account of their religious respect to the dove, and that therefore they join'd its image to the image of *Ouranus* or *Noah*.

Before I leave these statues which *Lucian* describes (which I consider the more, because I remember he tells us he was bred with a statuary, and had gotten good skill in 'em) I will note that among other ornaments of that woman's statue, which I have affirm'd to be *Astarte's*, he tells us, *she had a splendid stone on her head, which was call'd λυχνις, which in the night gave much light to the temple, but shone weekly in the day time, and look'd like fire.*

This made me think of the ἀστρον ἀερόπτερον, *the fallen star*, which in our *Sanchoniatho*

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she is said to have found, and it's a sure mark that the statue is her's. Yet I guess it was only a carbuncle plac'd on her head, which the priests could by rubbing make to shine, when they thought fit to allow any man the great favour of seeing the *Adytum*, and this statue in it, that thereby the image might become the more venerable to the beholder; who must be presum'd prepar'd with great devotion to receive this favour, though it were but a cheat, perform'd *flammas imitante pyropo*. I cannot pass over that which he adds soon after; that *there was in that temple a throne of the sun, which had no statue in it, because he tells us they made no image for the sun and moon, for this reason, because every man saw 'em daily in heaven*; whereas their other deities were invisible now after the death of the persons represented. This made me to understand that *Macrobius* hath not rightly judg'd that all their deities were to be reduc'd to these planets and stars, tho' I own they were a great part of the object of heathen worship.

And moreover, I remember'd that in the tabernacle and temple of the *Israelites* there was a mercy seat, or throne of Grace for the true God, attended on by Cherubins,



But no image of him was there; not for *Lucian's* reason, but for the contrary, because he is, and ever was invisible, and therefore it's impossible to make any thing like him. A blind statuary is as well fitted to make an image of him, as one endu'd with the most curious eyes, because it's absolutely impossible for any man to make any thing like unto the true God, whom no eye can behold. *Grotius* in his Catechism well expresses it:

*Spernit figuras vultus aspici negans.*

But it's time to consider the other children attributed to *Ouranus* by our author; concerning which in general, I must say that it belongs not to the task I have undertaken to possess my reader with the belief of all this author reports, much less am I bound to confute every thing that either I suspect, or others may with reason affirm to be false: Yet I have been willing sometimes to oppose him where I thought it necessary, and inconsistent with the *Mosaical* history to believe him; but where he saith any thing not said by *Moses*, nor contradicted to my apprehension, I let that pass, and clear the understanding of it when I can, but leave it

to the reader's discretion to believe or disbelieve as he shall see cause.

Thus I do concerning the three other children which he attributes to *Ouranus*, whom I apprehend to be *Noah*; it's certain that his four sons are more than the three which only are nam'd by *Moses*, yet I am not bound to affirm that this is false, but leave it to the reader to judge whether it be not possible or probable that *Noah* in those 350 years which he liv'd after the Flood, might have many children which *Moses* says nothing of.

Perhaps some will judge that this may be necessary, at least useful to the speedy peopling of the world; so that *Babylon* might be built, and the dispersion of nations might begin from thence not much above 100 years after the Flood, according to the *Hebrew* account.

Some may think that an affirmative testimony from *Thoth* and his *Cabiri*, brought to us by our *Sanchoniatho*, is not to be rejected, because *Moses* a better man says nothing in the case: 'Probably the design of *Moses* was not to reckon all his children, but only the chief heads of families by whom colonies were led, to plant the several countries, and govern the nations of the world;  
but

but it's plain he chiefly respected the family of *Shem*. 'Tis certain that in the *Greek* genealogies in *Apollodorus*, a numerous issue is assign'd to *Ouranus*; and it's evident he hath many truths, deriv'd from the tradition of *Phœnicians* and *Ægyptians* planting *Athens* in his *Mythic* history, though many incredible stories are mingled therewith.

The *Atlantian* theology which *Eusebius* gives us from *Diodorus*, assigns 45 children to *Ouranus*; and our most learned Dr. *Po-cock* in his notes on the *Specimen Historiæ Arabum*, p. 38. intimates that some *Arabians* deliver that 80 persons were receiv'd with *Noah* into the ark, which if admitted, would facilitate the speedy peopling of the world, which history requires before the times of *Abraham's* travels; he adds, *Hæc præcipuè ex Ismaele Abulfeda qui fabulis non nimis indulgere videtur, aliisque referre visum est*; and yet cautiously intimates such narratives to belong to the histories that are called fabulous.

I will not be solicitous for these authors credit, but I wish I knew more concerning these three sons of *Ouranus*, which our historian hath join'd to *Cronus*, whom he chiefly respected as reigning in his countrey. Their names are, 1. *Betulus*, 2. *Dagon*, and

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3. *Atlas*. I cannot see reason enough to conclude that any one of 'em is either *Shem* (whom I think he calls *Sydyc*) or *Japhet*.

The first of these I do not find mention'd by any other writer, his name *Betulus* seems to be of eastern original from the root *בטל* *Betel*, which though it often signifies dishonourable idleness, yet it sometimes imports that quiet spirit which serves religious duties and study. And in *Arabic* it signifies a hero, who by successful wars procures to himself and his subjects rest and peace; inso-much that they render the warlike title *Ptolemæus* by a derivative from this root *Batal-mæus*, as may be seen in Dr. *Castle's Heptaglot* under this root.

The second *Dagon* is call'd, agreeably to *Philo's* skill in the eastern languages, *Siton*, because he was the inventor of sowing bread-corn, and *Ζῶς Ἀγόνος*, for his contriving of ploughs. This shews that such husbandry was not first invented in *Ægypt* (tho' it was probably more improv'd and encourag'd there) by *Osiris*, or *Mizraim*, but by this man who was elder, and his uncle: And I suppose our author notes this on purpose to shew that the *Ægyptians* did not justly challenge this invention to themselves. We find him canoniz'd, and worshipp'd among  
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the *Philistines* in *Canaan*; and his name, which I suppose was given him at his canonization, suggests to us the reason of the divine honours they gave him.

The third *Atlas* I find reckon'd one of the most celebrated sons of *Ouranus*, not only here, but in the *Atlantian* theology out of *Diodorus*, set in *Eusebius's* second book *de Prepar.* His son *Antæus* I find in favour with *Osiris* in *Upper Egypt*, and thence sent to govern *Æthiopia* and *Libya*, *Euseb. Prep.* l. ii. c. i. And he seems to be the man (but it must be in his old age) or a son of the same name, against whom the *Ægyptian Hercules* made war, and overcame him; of which *Eusebius* tells us, l. ix, c. 20. from *Cleodemus*, who is call'd *Malchas*. And I find nothing in credible history that the *Theban Hercules* of much later time ever warred against *Antæus*, descended from *Atlas* in *Africa*; but must conclude that the *Greeks* translated this action of the *Ægyptian* and *Phœnician Hercules* to their *Theban* of his name, with addition of many fictions thereunto.

The *Atlantii* in *Africa* are derived from this *Atlas*, son of *Ouranus*, who in his elder time was, as the *Cabiri* tell us, buried alive by his brother *Cronus*, *Thoth* advising it.

And I cannot forbear to observe in passing, that thus early in time, the first restorers of idolatry did agree in such cruel counsels, as the means to establish and enlarge their own powers: For this must be done to *Atlas*, to secure to *Cronus*, and afterwards to *Thoth*, the the dominion over the outmost western parts of *Africa*, where the *Atlantii* were seated; and to prevent the family of *Atlas* from having any power there, independent either on *Cronus* his brother, or on the posterity of *Cronus*, in which was *Thoth*.

And accordingly we find that when *Atlas*'s family remaining after his death in *Antæus* did afterwards reign there, notwithstanding this cruelty to *Atlas*; The *Ægyptian* power under *Hercules* call'd *Arcles* and *Affis*, as I have shew'd, invades and destroys *Antæus*, though he had *Osiris*'s consent, as we shew'd. 'Tis like this family claim'd to rule in right of *Atlas* their father, and the brother of *Cronus*, but *Cronus*'s family we see would have them subject unto them. If *Antæus* consented to *Osiris* to be his deputy, as *Diodorus* in *Eusebius* seems to hint, the right was on the side of *Cronus*'s line; but *Affis* or *Hercules*, tho' not of *Mizraim*'s or *Osiris*'s line, yet probably the son of *De-*

*maroon*

*maroon* might take up the title of *Cronus*, such as it was, and invade *Antæus*.

I am sensible that in this great antiquity there are some things in the *Greek Mythic* writers not reconcileable herewith; yet because even these have something agreeable to our *Phœnician* and *Ægyptian* history, so much of 'em I admit; where they differ, I prefer the eastern history.

For instance, the *Greek Mythic* writers, particularly *Apollodorus*, make *Atlas* the son of *Japetus*, and the grandson of *Ouranus*. I agree that he was of the line of *Ouranus*, *Sanctoniatho* owns it; yet I agree not that he was the son of *Japetus*, yet rather his brother, because *Sanctoniatho* asserts him to be *Cronus*'s brother, whom the *Greeks* also agree to be brother to *Japetus*.

*Scaliger* in his animadversions on *Eusebius* his number 379 saith, *Atlas* was the father of *Antæus*: This I agree to, having found *Antæus* in *Ægypt* with *Osiris* his cousin german; and I find there also one of the *Nomi*, or Shires of *Thebais*, call'd by his name *Antæopolites Nomus*, in *Pliny* and *Ptolemy*. From hence he mov'd westward reaching to the *Atlantic Ocean*, call'd so from the name of the family or people of which he was, and in which he rul'd, or  
from

from the mountains which had their name from his father *Atlas*, deriv'd I suppose from the *Hebrew* word *Thalal*, *aggeffit*, *cumulavit*, in the future, or in *Hipbel*, or *Chaldee* from *Aphel*, it's contracted into *Atbal*. It seems of kin to our *English* word *tall* at least in signification; and it's an epithet of hills, or may be given to a tall man.

Nevertheless I do not agree with *Eusebius* about his time, he following the *Greeks*, whom he confesses to differ from each other about the ages of *Atlas* and *Prometheus* his brother. But I stick to my author *Sanchoziatho*, who only determines what generation after *Ouranus* he liv'd in, which appears not in *Eusebius*. But how *Anteus* should be guided or tempted to go so far west from *Thebais* so early, I know only by a conjecture, which (because the fact is agreed among ancient historians, and the cause not obvious to the younger readers) I will crave leave to add.

I find in *Golius's* notes upon *Alfragan* or *Ferganensis*, and in other modern discoveries of *Africa*, that the *Nile*, far south of the higher *Ægypt*, is divided into two great streams; one of which hath been long known, as coming through *Ægypt* into the *Mediterranean Sea*; the other no less considerable,



ble, but lately known here, runs directly west through the *Regio Nigritarum*, till it falls into the *Atlantic Ocean* about *Cape Verd.*

This branch is commonly known by the name of the river *Niger*, which is often mistaken for a distinct river from *Nile*, because it falleth into the ocean at such a vast distance from *Agypt*; but notwithstanding the mistake, there is thus much of good luck in the distinct name *Niger*, that it signifies the same blackish or muddy colour'd water which the name *Melo* anciently given by the *Greeks* to *Nile* doth import. And it's observable that in *Herodotus's Euterpe* there is related a story which a *Cyrenian* told him from *Etearchus* king of the *Ammonians*, concerning five bold youths of the *Nasamonians*, that travelling to make new discoveries through the desarts of *Libya*, were at last brought to a city (inhabited by Blacks of low stature) by which ran a great river, whose course was from the west towards the east, and there were crocodiles in it, and *Etearchus* judg'd it to be the *Nile*. So much light towards the knowledge of this truth was given in the days of *Herodotus* the father of history; but either they only meant that the length of the river lay between those

those points; or they misplac'd the terms; for the water falleth into the western ocean.

Now I judge that the *Atlantii* early following the *Nile* (whose overflowings made the neighbouring grounds good both for corn and cattle, and consequently easily supply'd men with meat, drink and clothes) and coming to this division of *Nile*, follow'd it on westward as fast as they increas'd, every one striving to be the first possessor or occupant of a great quantity of such good land, and therefore to go farther than any had done before him, till the *Atlantic* sea stopt their progress.

This I think a probable reason of such early peopling this hot, but well water'd countrey. Here I must leave the posterity of *Atlas*, and *Antæus* among them, whom *Plutarch* in his *Sertorius* informs us to have been buried about *Tingis* or *Tangier*, and to have been dug up, and found by his bones to have been of a wonderful stature.

There are several daughters of *Ouranus* nam'd by our author, as persons whom *Cronus* took to be his wives besides *Astarte*, who is known by the *Hebrew* name *Ashteroth*, whose daughters were call'd *Titanides* or *Artemides*. The name *Titan* I have elsewhere

where intimated to be eastern; and I conceive also the name *Artemis*, by which the great *Diana* of the *Ephesians* is known to be of the like original, from ~~an~~ *Chartom*, a *Diviner*, by which name the *Chaldean* wizards in *Daniel* are often call'd, it being an honourable title among them, altho' among us it's in deserv'd contempt. One of these *Artemides*, perhaps the most famous one, was worshipp'd at *Ephesus*, and was, by *Sydyc* as father, the mother of *Æsculapius*; whom I take the more notice of, because this her son was one of the *Cabiri*, from whom as scribes we have the original of this history, which our author affirms himself to have transcrib'd.

The names of the other daughters of *Ouranus*, whom *Cronus* cajoll'd to help to ruin their father, are *Rhea* and *Dione*, *Hora* and *Eimarmene*, which two last may be translated beauty and destiny, or fate. Of them all in general I can say nothing but this, that I believe they are *Greek* translations of the titles given to 'em at their consecration after death, but not at their birth by their father. Accordingly we meet with these names, or most of them, in the memoirs we have of heathen worship among the *Greeks* deriv'd from the eastern idolaters.

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We will now proceed to consider briefly those three SONS, which our author tells us were born to *Cronus* in *Perea*, supposing it should be so read, as it is in the margin of the *Paris* edition of *Eusebius*, premising only that it's most likely that the place or city of their birth here pointed at, is *Astheroth Carnaim*, which is on the other side of *Jordan*; and thence is call'd *Perea* in *Greek*, but the elder eastern name of the countrey is *Basan* near to the land of *Gilead*. There we find this town call'd *Carnaim*, 1 *Maccab.* v. 43, 44. and *v.* 17, compar'd with the 26<sup>th</sup>, and *Carnion*, 2 *Mac.* xii. 26. its name being deduc'd from קרן *Keren*, or from *Cronus*, sometimes resident there; for some while our author makes him dwell at *Byblus* near the sea side, sometimes here, as princes use to have many palaces.

*Scaliger* mentions a *Perea Transsepbra-tensis*, but I find no marks of him on the other side of *Euphrates*, although I believe he came from thence, and I observe our author takes notice of little but what was in *Canaan* his own countrey; therefore I believe he points at this most know *Perea* beyond *Jordan*.

The names he gives us of the three sons here born are, 1. *Cronus* the second, 2. *Zeus Belus*.

*Belus.* 3. *Apollo.* Now these are all names well known to belong to heathen deities by many ancient writers; but that they were the sons of *Cronus* is scarce any where found, only something to this purpose is in a fragment of *Eupolemus*, which I had before occasion to quote in the second Remark; but there is some difference between these two authors which must be consider'd, and then we will see how our author may consist with *Moses*.

The difference of these names both from *Moses's* and *Eupolemus's* names, though he hath retain'd several of the names which *Moses* owns, ariseth hence; that neither *Moses* nor *Eupolemus* who writes the *Babylonian* traditions about 'em, do use or own the names which the *Canaanites* gave to these men at their consecration into the number of Gods worshipped by them. And indeed this is certain that the same man was often deified in one place, who was not so honour'd in another; and often the same person was worshipped in several places under several names. So *Herodotus* assures us, that she who was call'd in their worship *Isis* among the *Ægyptians*, was *Δήμητρα* in Greece, *Diodorus Siculus* and *Plutarch* also agreeing. They all agree also that he who

was

was *Osiris* in *Ægypt*, was *Dionysius* in *Greece*; and *Nonnus* affirms the same man or his father to be still of more names.

Βῆλ' ἐπ' Εὐφρήταο, Λίβυς κεκλημέν' Ἀμμεῶν,  
'Απὶς ἐφ' ὅς Νειλῶ', Ἀεσπ' χρόν' Ἀσσύριος Ζεὺς.

Out of this variety I observe that one of *Osiris* or *Mizraim*'s names is *Cronus*, which he says rightly was his *Arabian* or *Eastern* name, and it's known that *Arabia Petraea* just border'd on *Canaan* beyond *Jordan*.

Hence I collected that the first of the three sons affirm'd by our author to be born in *Perea*, near *Arabia Petraea*, and call'd *Cronus* the second, or his father's namesake, is *Mizraim*. For it's clear in *Plutarch de Osiride*, (and *Strabo lib. vii.* 'Απὶς ὁ αὐτὸς Ὀσίρις) that *Apis* among the *Ægyptians*, or on *Nilus*, was the living image of *Osiris*, which is *Mizraim*; and he there also assures us that *Mnevis* also is sacred to *Osiris*, and *Ælian* writes him *Menes* instead of *Mnevis*, which is *Mizraim*'s name. But the same person is in different places expressly affirm'd by *Nonnus* to be *Cronus*, *Belus*, *Hammon* and *Zeus*, which are acknowledg'd also to have belong'd to *Ham* his father, and so

and so he must be the second in all these names.

The second he names is *Belus*, which name the *Chaldeans*, calling him *Baal* or *Beel*, gave to many of their deify'd Princes; but here I take *Cush* the son of *Ham* to be intended by our author. The third whom he calls *Apollo* I have before intimated, that I take him to be *Moses's Phut* known among the *Greeks*, sometimes by the name *Pythius*, which in radical letters agrees with *Phut*; sometimes the *Greeks* call him *Apollo Carneus*, which I take to signify the eldest *Apollo* the son of *Cronus*, from קרן *Keren*, as his town was call'd *Carnaim* from that root, or as 2 *Maccab.* xii. 16. calls it *Carnion*.

It is added there that in this city was a temple of *Atergatis*, concerning whom see *Selden de Diis Syris*, whose notions I will not repeat, but will adventure to add this; that whereas *Atergatis* is there prov'd to be in some statues represented wholly a woman, as *Lucian* affirms at *Hiera*; yet in some he owns both in *Phœnicia* and *Babylon*, that she was figur'd with a fishes tail, which he saw and admir'd, as surely intimating some mystical doctrine. I judge that the historical import thereof was only

this, that *Cronus's* wife had like a fish as it were swam out of the sea, by escaping the Flood with that family to which she belong'd. This is agreeable to the first and ruder ages of the world, wherein histories relating to religion were exhibited to the vulgar's eyes by symbolical statues, because few or none but the chief priests could read. But I must not enlarge on this digression.

I am very sensible that the determination of the names of these three sons of *Cronus* is a slippery uncertain business, but I have us'd the best caution I could in it; and if I have been mistaken in it, there can be no ill consequence thence to the substance of the history, because there is no consequent action related of any of these men.

But I observe that he reckons not *Canaan* the founder of the *Canaanites* among these that were born at *Perea*, him I suppose he thought born at or about *Byblus*; and it's certain that the main strength of the *Canaanitish* nations deriv'd from him lay on the west side of *Jordan* towards the Mediterranean Sea. But I think he designs for the honour of *Phœnicia*, to tell us that the founders of three other great nations, 1. The *Cushites*, often call'd *Arabians* and *Æthiopians*: 2. The *Egyptians*, and 3. The *Africans*



*fricans* from *Phut* or *Apollo*, were born to the old *Cronus* at *Carnion*. But I submit all this to farther consideration and better judgments.

Nevertheless, I doubt not but the reader will see that our author hath been careful to assert that out of his countrey *Canaan*, (at least that part of it which was beyond *Jordan* eastward, comprehending *Gilead*) the founders of those great and ancient colonies in *Arabia*, *Ægypt* and *Africa* came originally; and he seems particularly to challenge antiquity greater than the *Ægyptian*, that most boasted thereof, and of that wisdom which commonly accompanies a nation that has been long civiliz'd, *Is. xix. 11.*

Yet to clear this farther, I will remark that after our author had finish'd his historical account, transcrib'd from *Thoth's* memoirs, penn'd by the *Cabiri* at *Thoth's* command, containing the naked narration of the rise and progress of the eldest form of heathen religion, he presently adds an account of the allegorical mixtures that were first blended with it by *Isiris*, whom I have shew'd to be *Osiris* the founder of the *Ægyptian* religion, and continu'd by his son *Thoth* (probably with addition of many solemn rites;) who making a compleat settle-

ment of their religion, is commonly esteem'd the founder thereof.

Agreeably hereunto I have observ'd that *Plutarch* makes *Isis* (who was *Thoth's* mother, and had during her life a considerable influence upon him and the government, especially in religious concerns) to introduce much in their publick worship relating to the death and divine honour of *Osiris* her husband after his death; all which is also mingled with allegorical intimations as he confesses. So also though *Romulus* introduc'd much of the *Roman* religion, yet the compleat form of it was settled by *Numa Pompilius*, nothing being begun and finish'd at the same time.

And to shew that the first beginnings of the *Ægyptian* religion, where it differ'd from the *Canaanitish*, were not invented even by *Osiris* or *Isis* himself, but were taught him by an innovator in *Canaan*, our author informs us, *Euseb. Præp. p. 39. C.* that he receiv'd his allegoric representations from one whom he only describes by these circumstances.

I. *He was the son of Thabion.*

II. *He was the first Hierophant of the Phœnicians from the beginning, i. e. the eldest declarer and appointer of sacred rites.*

III. *He*

III. He allegoriz'd the historical matters before deliver'd, mingling them with the occurrences or passions of nature, and of the world, which is the whole system of nature, *Φυσικοῖς ἢ κοσμικοῖς πάθεσιν ἀναμίζας*, which I understand to relate to the different risings and settings of the stars and planets, especially the sun and moon, the burying of grain by sowing it, and the resurrection of it in germination and growth till it be prepar'd for the harvest; the changes made in heaven and earth by spring, summer and winter, besides all the accidents and changes that befall human life; all which things *Plutarch* acknowledges to be represented in the *Sacra Isiaca*, or *Ægyptian* rites, and *Tully* owns to be in the *Eleusinia Sacra*, the eldest mysteries of the *Greeks*, but receiv'd from *Ægypt* as *Herodotus* intimates; besides the passions and other concerns of Dæmons which *Plutarch* joins to the former, and earnestly contends for that notion, that their religion might look at objects above men, which our *Sanchoniatho* doth not own in this history of the first rise and progress thereof. Yet he denies not but after ages might worship a sublimer sort of Dæmons than *Ouranus* was, who bled to death, being abus'd by his son, yet was honour'd as

one of the *τιμωρὰ δαίμονες*, by sacrifices of men.

But IV. This innovating allegorizer is describ'd by this, that he deliver'd his notions and instructions to others, who are call'd *ὑποφῶντες* and *προφῆται*, both lower sorts of ministers in heathen religion, who increas'd the innovations.

I must not digress to enquire into the particular business of these under officers, either prophets or managers of the secrets call'd *Orgia*, from the *Chaldean* word *Arzaia*, under the root *ר* signifying a secret, as *Bochart* and *Dr. Castle* well deduce it. It must suffice me that our author here tells us that *Isiris* receiv'd his allegories or secrets from this son of *Thabion*, or under officers instructed by him.

Now these circumstances give us but an imperfect knowledge of the man whose name we know not; only we learn that he must live at least with *Isiris*, and among the *Phœnicians*, who was the first Hierophant or constituter of this allegoric fashion of heathenism. So early began this mystery of iniquity, these cheating ways of darkning religion by allegories and representations, instead of letting men see the native beauty of it, that they might love its own worth.

I confess

I confess these priests may excuse themselves, if they would be so ingenuous, by confessing that their religion had little or no native worth to recommend it; their deities having many faults that stood in need of covering. But I answer, that notwithstanding all the faults of their deities, if they would plainly tell us, that they honour'd 'em for some good deeds that they did to mankind, I should like it better than to be order'd with abundance of pageantry to worship persons generally unknown, their good deeds also being not known with any degree of certainty.

Having taken thus much notice of the son, I must not pass by his father *Thabion*; and indeed on his son's account I consider'd his name, because I have a suspicion that the son was call'd by the same name *Thabion*, else methinks our author would have told us the distinct name of the eldest Hierophant in the world, unless he would have us think he was *Thabion* too. However he may be call'd (by our author's warrant) *Thabionides*, as the son of *Maimon* is commonly call'd *Maimonides* in imitation of the Greek Patronymicks. Now this *Thabion* I doubt not is an eastern name, nothing like it offering it self among our western names, and

the termination of it only must be allow'd to be *Greek*.

Why may we not think both the father and the son to have been call'd *Zabii* in *Phœnicia*, which word signifies both one coming from the east, as they must do since the Flood and dispersion from *Babylon*, a little before this time; and imports also one who changes his religion, which our author assures us that this *Thabionides* did? See Dr. *Spencer de Zabiis* in the beginning of his second book, where you will find that the third and the fifth opinion there propos'd and prov'd, may thus consist; and I repeat nothing there said, nor can I add any thing thereunto, only I will intimate to the reader that he may find both these notions of the word *Zabii* briefly suggested in Dr. *Castle's Heptag.* under the root זבא *Zaba*, in the *Arabic*.

But to clear the derivation of *Thabi* from *Zabi*, two things I must propose; 1. ז is ordinarily turn'd into θ by the *Chaldæi*; of which *Bochart* gives many instances. I will name but one near our case, *Tabi* or *Tabittha* is generally acknowledg'd to come from the *Hebrew* זב *Zabi*. 2. That θ is sometimes express'd by θ in cases where *Hebrew* words are to be written in *Greek* letters,

letters, because *θ* hath the same place in the *Greek* alphabet from *Cadmus* that *ו* hath in the *Hebrew*. This also *Bochart* owns, when he derives, *p. 440. Cinthus* from *מנ Chanat*.

If this derivation be admitted, we have here found the name of the author, and the time of the rising of the *Zabii*, so famous in *Majemonides*, and among the *Arabians*, which will also give an easy account of the far spreading of this sort of idolatry; because this early deceiver *Thabionides* had opportunity to poison the fountains of many colonies, that spread from *Phœnicia* and the sons of *Cronus*.

But however others judge of the word; our *Santhoniatbo* assures us that the thing, *viz.* this allegorical and mix'd sort of idolatry, joining physical notions with historical commemorations of men that were early heads of government, and otherwise inventors, was from this place, and at this time, by this man's influence begun, and far spread, which is certainly worth the observation, and for the derivation of the man's name I am not so much concern'd.

Though I am inclin'd to look on this name, as containing a mark of this great change; and design'd by *Santhoniatbo* to be a reproach or nickname to the family that was the

the cause of it: For it's plain by his refusing to give us the distinguishing name of this son of *Thabion*, that he design'd him no honour.

And the whole design of this part of the history which is left to us, is to shew that the *Phœnician* religion, which was more an historical commemoration of their benefactors, and free from fabulous allegoric mixtures, was elder, and therefore truer than the *Ægyptian*, their honour'd *Tbotb* confessing it. And tho' his father *Isiris* did receive those mixtures from the son of *Thabion* in *Phœnicia*, probably just before he went thence to govern the colony he planted in *Ægypt*; yet it's possible that *Thabionides* might in *Ægypt* instil his doctrine into *Osiris*, while *Tbotb* was in *Phœnicia*, and was recording the historical account of the rise and progress of their religion.

And I believe that whosoever shall well consider the violent outrages of the *Phœnician* pastors in *Ægypt* against the *Ægyptian* priests, and their consecrated animals, in the long wars between 'em during that time, (of which there are undoubted *Ægyptian* records cited by *Josephus* in his book against *Appion*) and knows that these were in truth such *Canaanites* as *Sanchariath* was, born of  
old



old heathens, not *Jews*, as *Josephus* mistook 'em without any sufficient proof from the records he recites, but leaning upon some flight conjectures of his own, as our learned *Armagh* hath prudently suggested; they will not wonder to find that this our *Phœnician* doth inherit the old enmity of his forefathers against the *Ægyptians*, who expell'd 'em out of their part of *Ægypt* in the time of *Tethmosis*, which I intend in the next section to consider more fully. But now I am only concern'd to observe that he hath deliver'd to us such ancient historical observations as might justify the *Phœnicians* in their enmity to the *Ægyptians*, as early innovators in the heathen religion, although they pretend to be most ancient.

Thus we are come again to the times of *Osiris* and *Thoth* the first kings of *Ægypt*, yet under *Cronus*: But though *Sanctioniatho* does not give us any account of the precise time of either of their beginnings to reign as sovereigns, but hath left us to seek that some other way; yet the line of generations given to us by him, compar'd with the more accurate accounts of *Moses* concerning *Shem's* line, may enable us to make some approaching guess at the time of their births.

*Mizraim*

*Mizraim* or *Osiris* may be guess'd to be born about the time of *Arphaxad's* birth, and *Thoth* about the time of *Selah's* birth: And both of 'em were deify'd after their deaths, as it's observable that the two first generations after the Flood produc'd most of the elder heathen Gods, several of which were kings in their life time.

I will here add the confession or acknowledgment made of this by a high priest in *Ægypt* to *Alexander the Great*, whereby this will be prov'd; because it's pertinent enough to the case of these two first kings there, which our author's genealogies lead us to. This *Augustine* gives us in the eighth book *de Civitate Dei*, c. 5. That *Alexander wrote to his mother, that even the Gods of the higher rank, Jupiter, Juno, Saturn, &c. were men; and that this secret was laid open to him by Leo the great priest of Ægyptian sacred things; requiring the letter to be burnt, after it reveal'd this to her.* The like *Cyprian* affirms, only he saith, it was writ to his mother *in signi volumine, in a famous volume*, that the memory of their greater kings was preserv'd, and thence arose the custom of sacrificing; the priest confessing to him this secret.

And

And that we may not suspect these christian writers, *Tully* in his *Tusculan* questions, not far from the beginning, owns this to be a thing, that *those who are initiated must know that they worshipped men's souls departed from their bodies into heaven, and that Majorum Gentium Dii were such; and that almost all heaven was fill'd with men.* I doubt not but *Alexander, Cicero* and *Atticus*, and our *Sanchoniatho* also, were admitted to be ἐπόπται μεγάλων μυστηρίων, acquainted with the greatest mysteries in the religious initiations of the heathens; and that they have truly told us that this worship of such great men, as were the founders of arts and civil governments was the grand secret of it, which was not communicated even to those that were initiated into the lesser mysteries; all which exactly agrees with *Sanchoniatho's* history. And this may suffice for the second Section of the Review of this History.



S E C T. III.

*Concerning the Phœnician Pastors, and  
their expulsion out of Ægypt into Ca-  
naan by Tethmosis.*

**I** Intend in this section to fix the time of  
*Tethmosis*, who expell'd the *Phœnician*  
Pastors out of *Ægypt*, by such histo-  
rical evidence, as may determine both how  
long he was before other known *Æra's* of  
later time, and how long after other fix'd  
times which preceded him.

But I must prepare my way to this, by  
enquiring,

I. Who these *Phœnician* pastors were  
whom he remov'd.

II. Where they were seated in *Ægypt*  
before the war which made them remove.

III. Where they settled afterwards.

To the first enquiry our author helps us  
to make an answer, where he assures us  
that *Chnaa* was the first *Phœnician*. For  
since

Since we have prov'd *Chnaa* to be *Canaan*, one of *Ham's* sons mention'd by *Moses*, it follows that the *Phœnicians* were of his posterity the *Canaanites*, yet not all the families or nations that issued from him, particularly not the *Hittites*, *Jebusites*, &c. nam'd by *Moses*, *Gen. x. 15, 16, 17.* but those contradiſtinct from theſe who are expreſs'd in the end of the 18<sup>th</sup> verſe, in theſe words, *Afterwards were the families of the Canaanites ſpread abroad.* Intimating that other families of his children were ſpread elſewhere, beſides thoſe that ſettled in the promis'd land, and north of it, as the *Arvadite* and *Hamathite* did, who are there ſpecify'd; many ſouthward about *Gaza* and *Gerar*, *v. 19.* and thence ſtill farther ſouth into *Ægypt*, as from the *Ægyptian* hiſtory I ſhall ſhew. To clear this farther it is to be obſerv'd, that although the *Hittites*, *Jebusites*, *Amorites*, *Girgaſſites*, and *Hivites*, were all children of *Canaan*, yet their peculiar names, together with their lands were ſo limited, and diſtinctly known from other families deriv'd from *Canaan*, who had no other common or known name but that of *Canaanites*, that in *Moses's* writings, and the books of *Joſhua* and *Judges* they are contradiſtinguiſh'd from *Canaanites*, to let

us

us know that notwithstanding they were *Canaan's* offspring, yet they are not to be understood under the general names of *Canaanites*, but that name is by use of speech limited to other families that came from the same remote ancestor, which had no fix'd place, especially in the promis'd land, with a distinct name of a nation affix'd thereto.

Such places of Scripture the reader may see (besides the fundamental place, *Gen.* x. 18. just now quoted, on which the rest are built) *Gen.* xv. 21. xxxiv. 30. *Ex.* iii. 8, 17. xxiii. 28. xxxiii. 2. xxxiv. 11. *Deut.* vii. 1. xx. 17. *Josh.* iii. 10. ix. 1. xii. 8. xxiv. 11. *Judges* iii. 1, 3. In all which the other nations are reckon'd distinctly from the *Canaanites*, and the *Canaanites* from them; notwithstanding that *Canaan* was father to all these, and many more which perish'd in the wars in *Ægypt*.

There are also many places in the Scripture which assign particular seats to such *Canaanites*, distinct from the seats of those nations which never went into *Ægypt*, but resided in the land of promise: But I reserve 'em to be consider'd in my answer to the third enquiry; where the *Canaanites* settled after their expulsion out of *Ægypt*?

Only here I suggest that I believe most of the places already noted, which only distinguish *Canaanites* from the other nations devoted to be extirpated with 'em by *Israel*, refer to such as were the offspring of those who some time dwelt in *Ægypt*, but thrust themselves in among their kindred here, when they could not stay there.

In the mean time it will here be seasonable to intimate, that I acknowledge that there were some in the promis'd land, whom *Moses* calls *Canaanites*, distinct from the other devoted nations even before the expulsion of the great body of *Canaanites* out of *Ægypt*, particularly those mention'd *Gen.* xii. 6. and xiii. 7. at the time when *Abraham* and *Lot* were newly come from *Haran*.

This I believe was before *Tethmosis's* success against those *Phœnicians* in *Ægypt*; yet there was a long war and a great conflict, not only before his time, but before the time of *Halisphraginutbosis* his father, between the *Ægyptians* and these *Phœnician* Pastors, as *Josephus* expressly affirms; 1 *cont. Ap.* And it's credible that many *Canaanites* which were in *Ægypt* might go away from thence with their cattle into *Canaan*, to avoid the danger and trouble of those wars,

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although the main body of 'em thought fit to fight it out till they were reduc'd to extremities.

'Tis plain *Moses* in the two fore-quoted places speaks of *Canaanites* and *Perizzites*, as newly come into the land when *Abraham* and *Lot* came; but he speaks not so of the *Hittites* and *Amorites* with whom *Abraham* was confederate, *Gen.* xiv. 13. The like also I observe concerning the *Horim*, or sons of *Seir*, these were not look'd on as new comers, but were of the *Hivites*; for *Zibeon*, *Seir's* son is so expressly call'd, *Gen.* xxxvi. 2. These and the like were the old settled sons of *Canaan* thereabouts; but the contradistinguish'd *Canaanites* seem not to be such, for as *Moses* intimates they were scatter'd, *Gen.* x. 18. And so were the *Perizzites*, who are not nam'd there, but are join'd with the *Canaanite* in *Lot's* case, *Gen.* xiii. 7. and often afterwards. The *Perizzite* signifies a villager, and such indeed might an *Amorite*, *Hittite*, or any other of *Canaan's* sons be, although they had afterwards some well fortify'd towns also; but I judge that the *Perizzites*, and the scatter'd *Canaanites* did not dwell in such in that age. And I take notice of these *Perizzites*, only because I found 'em first in such *Canaanites*



*nites* company, and in circumstances that imply 'em to be men that liv'd on pasturage, moving their tents from place to place as pasture invited 'em; just as *Abraham* and *Lot* did while the land was not fully peopled, when there was room enough to spare for them and their cattle, though they were strangers.

But the coming of some *Canaanites* and *Perizzites* thither, seems to be mention'd to give a reason why *Abraham* and *Lot* began now to be so straitned thereabouts, that it was not convenient for 'em to keep together, but parting each of 'em to go where they might find more room, and no occasion of their herdsmen to fall out.

To evince farther that these distinctly call'd *Canaanites* and *Perizzites* came out of *Ægypt*, it may be observ'd that in the fundamental place, *Gen. x. 15, &c.* the *Perizzites* are not reckon'd up as one of the distinct families descended from *Canaan*, nor mention'd at all, when all the people deriv'd from him are distinctly express'd, but are there only included among the scatter'd *Canaanites*, who had no place at first in the land of *Canaan*.

And their name importing 'em villagers, strongly intimates that they had no cities,

but were kept out of 'em by the inhabitants that first built 'em, and fenc'd 'em against strangers, although they would allow such strangers to dwell in small villages, and permit 'em common for their cattle, while the land was not yet full stock'd.

And lastly, those chariots of iron which I find the *Canaanites* and *Perizzites* had, *Josh.* xvii. 16, 18. and elsewhere, being the *Ægyptian* manner of fighting, and not found in any other people of *Canaan* whom *Israel* destroy'd, though the *Philistines* us'd 'em who were *Mizraim's* children; this satisfies me that the people distinctly call'd *Canaanites* and *Perizzites*, both in *Abraham's* time, and afterwards in *Joshua's*, came from *Ægypt*.

This leads me to observe the difference that was between these *Canaanites* when they spread farther south, and a little westward to come into a part of *Ægypt*, and the sons and subjects of *Mizraim* there. For our *Canaanites* kept to their old way of life by pasturage, and chose such a part of that countrey to dwell in as fitted their manner of life, and it's probable had the consent of old *Ham* or *Cronus*, who was yet alive, and had a sovereignty there; though *Mizraim* by his consent (I have reason to think)

think) rul'd there, as his son *Thoth* is expressly affirm'd by *Sanchoniatho* to do, who was *Mizraim's* son, and is own'd by *Manetho* and *Eraſtothenes* alſo to ſucceed him.

What part of *Ægypt* theſe *Canaanites* dwelt in, I ſhall expreſs in my answer to the ſecond *Quære*. Now I only remark that they were Paſtors, and royal ones too, as *Joſephus* ſaith the name *Hycſi* whereby they were call'd doth denote, which he had from *Manetho*, and *Eusebius* from him. In thoſe days a conſiderable number of children and ſervants, and cattle, made a man to be call'd a prince; ſo was *Abraham* call'd by *Ephron* the *Hittite*, and a mighty one too, *Gen. xxiii. 6*. Such a one I believe was *Job*, and ſuch were his friends that viſited him: Such it's like were the 70 kings which *Adonibezek* king of *Bezek* had conquer'd; and cut off their thumbs and great toes, as he was ſoon after juſtly requited, *Judges i. 7*. and many more mention'd in *Joſhua* as kings in *Canaan*, but there ſeveral of 'em had more-over fenced cities.

This paſtoral life they were ſo well pleas'd with, together with that independent power or ſovereignty thereto annex'd, that they deſpis'd plowing and ſowing, and all men that affected the plenty or riches that thence

might arise, accompanied with subjection to great princes. So did the old *Scythian Nomades*, so do the *Hords* of the *Tartars* now in the north, and the *Alarbes* in part of the kingdom of *Fez* and *Morocco*, not to name more.

But there was another difference which was in religion between them and the *Ægyptians*; for the *Canaanites* stuck to the old and simpler forms of idolatry, the *Ægyptians* embrac'd newer ways; first such as *Osiris* from *Thabionides* introduc'd, afterwards more innovations by the worship of living images. These two differences laid the foundation of a mortal enmity between the *Phœnicians* (whom I call *Canaanites* by *Sanctioniatho's* direction) and the *Ægyptians*, whose temples *Manetho* saith they ruin'd; captivated their wives and children, burnt their towns, and committed all outrages against them.

But I cannot find the name of *Timaos* king of the *Ægyptians* at the time of these *Canaanites* entrance into *Ægypt*, according to *Manetho* in *Josephus*, in any remains of *Manetho* preserv'd to us, by *Africanus*, *Eusebius* or *Syncellus*.

I have thought it no improbable guess to conjecture that the *Timaos* (being a name

no where else found to belong to any king of *Ægypt*) is corruptly placed by transcribers instead of *Minaios*, which is the name whereby *Josephus* calls the builder of *Memphis*, in his *Arch. lib. viii. c. 2.* whom others generally call *Menes*. Yet he is call'd *Mines* in *Scaliger's Greek Eusebius*, p. 18. Out of *Syncellus* he describes *Athotbes*, as *τὸς Μίνεως*. And *Plutarch de Iside* calls him *Μινῆς*, and the *Excerpta Latino-Barbara* name him *Mineus*, all expressing the first founder of the peculiar monarchy of *Ægypt*. And many sons of *Canaan*, whom *Sanchoniatho* assures us to be the first *Pœnician*, might probably come into a part of *Ægypt* with *Mizraim*, *Canaan's* brother, and live without any king peculiar to themselves all *Mizraim's* time, yet might set up this *Saltis* over themselves in *Thoth's* time. If this be admitted, it will greatly clear the *Ægyptian* chronology, and will assure us, that in *Josephus's* time the Dynasties, precedent now to that of the Pastors, did not stand one before an other in such order as they now come to us from *Africanus*.

But upon farther consideration I think it most certain that this *Timaos* in *Josephus* is but a different way of writing that eldest king *Thammus*, to whom *Plato* in his *Phæ-*

*drus* informs us, that *Thoth* shew'd his invention of letters in *Ægypt*. τ and θ are letters easily chang'd in *Greek*; and in the east also those letters differ but by a point added to η. *Thammus* is also the *Hebrew* name of *Adonis*, or *Osiris*, or *Menes*, the titles of *Thoth's* king and father. So *Chronicon Alexandrinum* cited by *Selden*, makes Θάμυξ signify *Adonis*, who from *Stephanus* and *Lucian* is known to be *Osiris*, or the first king of *Ægypt*. This agrees in the person with my former conjecture, but gives a better account of *Timaos* from *Thammus*, and fixes the *Phœnician's* entrance into *Ægypt* in the first king's time; but their setting up a king *Salatis* of their own family was in *Thoth's* time afterwards.

The numbers of these Pastors which are express'd in *Josephus* from *Manetho* are too great for me to believe. I suspect falshood there us'd either by *Manetho*, or some before him, or by the transcribers of *Josephus*. Nevertheless I believe the substance of the history to be true, that these *Phœnician* Pastors and *Ægyptians* had in those early times great animosities and wars against each other, founded partly in the difference of their civil constitutions and manner of life before express'd, and partly in their religious rites;

rites; because it's too evident that men agreeing in the substance of religion with each other, do yet in all ages bitterly hate one another for differences in the modes or rites of Religion. And the Scripture witnesseth that the *Ægyptians* counted themselves so much purer than the people of *Canaan*, that they would not eat together, even when they made friendly entertainments of one another; but the *Ægyptians* must eat by themselves in the banquet that *Joseph* made for his brethren when they came out of *Canaan* to buy food, *Gen.* xliii. 32.

For it is to be consider'd that then the *Ægyptians* did not distinguish the *Hebrews* of *Jacob's* family from other *Canaanites*, there being no evidence that they knew of any difference of their religion from the *Canaanites* religion, but behav'd themselves toward's towards 'em as they would have done to any heathen come out of *Canaan*. *Joseph* had not then own'd 'em to be his brethren, nor had they made there any profession of a different religion from that which was publick in *Canaan*, whence they came to buy food; particularly their being Pastors, which was ordinary in *Canaan*, made 'em an abomination to the *Ægyptians*, *Gen.* xlvi. 34.

xlvi. 34. And *Herodotus* assures us, that they would not use the knife or dish of a *Greek*, who was as truly heathen as they by their own acknowledgment, but not so pure and refin'd in their opinion.

II. Our next enquiry is for the place or part of *Ægypt* wherein the *Phœnician* Pastors were seated during their Dynasty: These in *Manetho's* 16<sup>th</sup> Dynasty are call'd Φοινικες ξένοι, *Phœnician* strangers, he speaking like an *Ægyptian* priest, who because they were not of *Mizraim's* children or colony, look'd on 'em as foreigners, notwithstanding that their ancestor *Canaan* the first *Phœnician* was *Mizraim's* brother.

See the best account that remains from *Africanus* in *Scaliger's Collectanea*, p. 352. where three Dynasties of Pastors are reckon'd, viz. the 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup>, but there are no names of kings in any besides the 15<sup>th</sup>. And these only are own'd by *Josephus's* citation from *Manetho*, without any names of Dynasties; and he plainly connects the beginning of the *Theban* kingdom, which in *Africanus's* remains of *Manetho* is call'd the 18<sup>th</sup> Dynasty, with the expulsion of these Pastors which he had nam'd.

Several disagreements between *Josephus* and *Africanus's* account of the same *Manetho's*



*tho's* history are too visible : But I will here only remark one, which is most pertinent to our enquiry about the place of these Pastors, *viz.* *Josephus* says they fortify'd a place call'd *Abaris* in the *Nomus Saïtes* as their frontier ; *Africanus* says it was in the *Nomus Sethroites*. These are places far distant, and *Josephus's* description that it was on the east, and on the side of the *Bubastic* stream of *Nile*, is inconsistent with the situation of the *Saïtes Nomus* ; therefore we must conclude that *Africanus's* name of the *Sethroites Nomus* is the true name of the place, and this is indeed situate on the east of *Ægypt*, and on the *Bubastic* stream, and a fit place both for a frontier against foreigners, and a pass into all *Ægypt*. Here therefore is their entrance or bound on one side.

*Abaris* is the town's *Hebrew* name (as I suppose the *Canaanites* spake a language not much different from that, which may easily be prov'd) from גַּבָּר *Gnabar*, signifying *to pass* ; and *Sethron* was its *Ægyptian* name, from whence the *Nomus* adjacent to it is call'd *Sethroites*. The *Greeks* call either this city, or one near it, *Pelusium*. It's probable the country which *Moses* calls *Goshen* began hereabouts, and ran southward, between the *Nile* on its west side, and the red sea on part of it's east

east side. The *Arabic* version, from which I hop'd to find some help to understand *Goshen*, as neighbouring to *Arabia*, renders *Goshen* by *Sadir*, which I conjecture to respect the *Ægyptian* name *Sethron*, in which I think *on* to be only the *Greek* termination, and *Sethir* to be the same with *Sedir*, because *d* sounded often in the east like *dh*, or *th*.

This conjecture I conceive is consistent with the derivation of *Sethron* from the *Ægyptian* word *Seth*, their usual name for *Typhon*; whence *Josephus* informs us this town was in their theology call'd *Typhonius*. For the *Arabic* being a late translation, might respect and make an approach to the *Greek* word immediately, and yet still the *Greek* be deriv'd from the old *Ægyptian* word *Seth*.

The *Septuagint* constantly expresses the *Hebrew* name *Goshen* by Γεσὲμ, which being a *Hebrew* word importing showers of rain, made me to consider that surely they would intimate to us that in the name *Goshen* the *m* is chang'd into *n*, which is an ordinary change in many languages, and they seem also by chusing to return to the original sound, importing showers, to suggest to us that it was that part of *Ægypt* which had it's whole dependence

dependence on the rains from Heaven, as it is distinct from the other part of *Ægypt* which is overflow'd and made fruitful by *Nile*, and is call'd *Rahab* in *Hebrew*, *Delta* in *Greek*, both from its triangular figure, as others have noted.

But the countrey that *Joseph* chose for his family, or *Israelites*, was I conceive much the same with that which the old heathen *Canaanitish* Pastors had been expell'd out of, (about 119 years before the time that *Jacob* came thither, as will appear by *Armagh's* annals as to the time;) the necessity of both their cases being much alike, this was the fittest place for 'em, both to keep unmix'd with the pure *Ægyptians*, and to maintain their cattle, in which lay all their estates. Now the *Delta* in no part of it could do this, being near half the year overflow'd, and the rest of the year employ'd in the sowing, growth and harvest of the corn sow'd in the mud: Wherefore it's necessary that the Pastors must dwell and feed their cattle in such a part of *Ægypt* as was not thus overflow'd, but yet was in some degree (though much less) water'd by rain from heaven immediately.

To this purpose I have observ'd, that *Moses* speaking of the place where his *Israelitish*

*Hebrew* Pastors had liv'd in *Ægypt*, intimates that it was often a very dry place, where they sow'd their seed, and water'd it with their foot as a garden of herbs, *Deut. xi. 10.* which evidently proves that it was not within the *Delta*, which is thoroughly soak'd, but without it, where they have only some help by rain, which falleth more sparingly there than it doth it in *Canaan*, yet in the vallies there was a sufficient quantity of grass for the cattle.

But to inform us farther of the situation of *Goshen*, the *Septuagint* add to its name something that is not in the *Hebrew* text; the word *Ἀραβίας* signifying its situation towards *Arabia*, or that it is in that distinct countrey: For it's certain that the ancients made *Nile* the bound between *Africa* and *Asia*, and reckon'd the land on the east side of *Nile* to *Asia*, to belong to *Asia* in general, *Arabia* in particular.

This *Hierom* is angry at, as sometimes he is without a cause; for it's no fault in a translation to add now and then a word or two to make the text better understood, as they have hereby done, *Gen. xlv. 10. xlv. 34.* And I wish they had done so in other cases oftner so happily; for hereby we are inform'd that *Goshen* was contiguous to *Arabia*,

*Arabia*, where it was bounded by land, and that *Arabia* was over against it on the other side of the red sea, where it was bounded by water : And I believe it is for this reason also that *Bar Bahlul* the *Syriac* Lexicographer doth, as Dr. *Castle* informs us in the root *wa Gosben*, render it by *Cushatha*, whereby *Arabia* is often signified. But I confess I cannot give a certain reason why he writes it with a *Koph* rather than a *Caph*, only this change of a letter is very small, and might easily be committed in transcribing, and without supposing this change, I can give no account of his meaning.

However, in favour of the *Septuagint's* notion, *Herodotus* who was long in *Ægypt* is clear, owning all that part of *Ægypt* which lay east of *Nile* to belong to *Asia*, and calling it the *Arabic* side thereof; and I doubt not but that the old heathen *Phœnices* first, and afterwards the *Israelitish* Pastors dwelt there.

There is the *Ἡρώων πόλις*, mention'd by the *Septuagint* as belonging to *Gosben*, *Gen.* xlv. 28, 29. There is also a large shire or division of *Ægypt*, call'd both in *Herodotus*, and describ'd by the ancient Geographers, *Strabo*, *Ptolemy* and *Pliny*, by the name *Nomus Pharbæticus*. This name is clearly deriv'd

deriv'd from פָּר *Phar*, a bullock, and בֵּית *Beth*, a house; and imports the whole country to be full of stalls for oxen or bullocks, and being a pure *Hebrew* name, was left there most probably either by the old *Canaanites*, which I think most likely, or the *Israelities* their successors in the same country.

Yet to confirm it more, I find a place call'd *Phabetus* in *Eretria* belonging to *Eubæa*, which place's name signifies its abounding with oxen; and it was a colony from *Phœnicia* and *Ægypt*, as *Bochart* hath prov'd, though he says nothing of *Pharbetus*, which is in *Stephanus*, and must be a name given in *Eubæa* on a like reason there, to that which I have assigned concerning this part of *Ægypt*.

I might here add other arguments to prove this place the seat of these Pastors, as that *Hero*, which the *Septuagint* and others call *Heroon Polis*, was an *Ægyptian* city, as *Stephanus* witnesses, seated here; which also he says was call'd αἷμα, from the blood of *Typhon* here wounded, and hidden, or buried in the lake of *Serbonis* not far from it, as *Herodotus* says.

All which fable relates to the wars between the eldest kings of *Ægypt*, who  
were

their Gods, and these foreign Pastors, and probably were the true foundation of the *Greek* fictions of the fight of the Giants with their Gods, borrow'd from *Agypt*, which I might clear by confuting the contrary glosses. I might argue it from a certainty that we have from *Herodotus's Patumos*, near *Bubastis* certainly in this countrey, that *Pithom*, which is but the *Hebrew* answering *Herodotus's Patumos*, own'd by *Moses* to be built by the *Israelitish* Pastors here, that this was the place of the elder *Canaanitish* Pastors.

Herewith that agrees well which *Grotius* suggests in his notes on *Exodus* i. ii. That the *Pathmetic Ostium* of *Nile* mention'd by *Ptolemy*, had its name from this *Pithom*. The change of a vowel and termination in the *Greek* language hinders not, being known to be usual; only it must be added that that branch of *Nile* whose mouth was call'd *Pathmeticum*, doth fall out of the *Bubastic* branch, near the place where *Pithom* was seated, and so leads from it to sea, or from sea thither, and gives a just reason of the name. But I perceive I have been too long already upon this subject, therefore I will hasten to dispatch the third enquiry, in which I will be shorter.

*Qu.* III. To this I answer, that I conceive they went into *Canaan*, and were there known by that general name of *Canaanites*, us'd by *Moses* in contradistinction to all the other nations deriv'd from the same ancestor *Canaan*, (but formerly fix'd there) under the special names of *Hittites*, *Hivites*, *Amorites*, *Jebusites*, &c.

1. Because they were their kindred, and of the same religion with them, and hated not their way of life by pasturage.

2. Here was room enough, as appears not only by their admitting *Abraham* and his flocks, and his servants, with whom they made friendly confederacies, yet that was before the main body of these *Canaanites* came from *Ægypt*: But also after the time of their coming, which we will shew in the next section was near the end of *Abraham's* life, we find there was room enough for such strangers to their blood and religion as *Isaac's* and *Jacob's* family were, which had a great stock of cattle. See *Gen.* xxxiv. 21.

The fruitfulness also of the land join'd to the former considerations, must needs be a great invitation to them.

3. I confess indeed that the *Mosaical* history doth not express their coming thither, but it doth not deny it neither. The true



reason of *Moses's* silence in this matter is evident, because his design did not lead him to record all the concerns of the family deriv'd from the accursed *Canaan*; but he was only engag'd in that branch of *Shem's* line from which *Abraham*, *Isaac* and *Jacob* came; the ancestor's of God's peculiar people, and of the *Messiah*. Wherefore he only briefly mentions other nations, so far as was necessary to make clear the concerns of *Israel*, to whom he gave laws.

Hence he hath left us to seek the history of other nations in other authors, whom we may believe, so far as the matter they report is in its own nature rationally credible, and not repugnant to his divine revelations. And indeed heathen history in this case may justly challenge great credit from us, in those parts of it which are so consistent with the *Mosaical* records that they assist us to understand some passages in 'em more distinctly than we could without 'em.

Yet before I proceed to my proofs from heathen writers, I beg leave to insert here a conjecture concerning the *Philistines*, whom *Moses* mentions as residing in the southern part of *Canaan* in *Abraham's* time, even when *Isaac* was born, as appears by *Gen.* xxi. 34. compar'd with what goes before:

Yet in *Gen. x. 14.* *Moses* affirms the *Philistines* to have descended of *Mizraim*, which as I conceive imports that originally they were *Ægyptians*.

To make 'em as *Bochart* does, to be the remains of an army that before this time had conquer'd and inhabited *Colchos*, and staid some of them here in their return towards *Ægypt*, is without ground to make an improbable story. It seems rational to me to believe that they were a part of the *Ægyptians* that liv'd by pasturage, and consequently cohabited with the *Phœnices* in *Goshen*. But in the beginning of the long war mention'd by *Josephus*, between the Pastors and other *Ægyptians*, finding their countrey invaded by their kindred the other sons of *Mizraim*, they left it to avoid the dangers of the war, before things were come to that extremity to which *Halisphragmuthosis* and *Tethmosis* brought the more obstinate Pastors afterwards. And thus early I believe they came to the better pasture grounds in the neighbouring part of *Canaan*, as I have suggested that some did who are peculiarly call'd *Canaanites*, of whom *Abraham* found a few to have come into this countrey when he first enter'd into it.

In *Plutarch's* theologic fable about *Isis*, there is mention of a boy call'd *Palæstinus*, which she when she was at *Byblus* was much displeased with; this I guess to be a little people the *Philistines*, who left her government and countrey, and dwelt with her enemies the *Canaanites*.

4. Therefore I prove these *Phœnician* Pastors to have gone from *Ægypt* into *Canaan*, out of *Manetho*, *Herodotus* and *Plutarch*. And *Manetho's* testimony in this case is the more considerable, because it's own'd to be true both by *Josephus* asserting that *Manetho* had it from accurate *Ægyptian* records, and also by many of the christian fathers.

For I have before intimated that the mistake which *Josephus* and several christian fathers fell into, by misconstruing this story of *Manetho* concerning the *Jews*, doth not hinder the history from being true concerning the heathen *Canaanites*, whom only he meant it of; and he plainly distinguishes them from the *Jews* whom he speaks of, as after their time going out of *Ægypt*, so far he is true. But he adds divers falshoods about 'em, which *Josephus* affirms he had no good *Ægyptian* records for, nor are they consistent with the divine history of *Moses*, but

mere fables invented by the *Ægyptians* out of hatred to the *Jews*, which yet do not prejudice the report he makes from good records concerning the heathen Pastors of elder time by above 300 years.

There may be some error of transcribers, or others, in the greatness or roundness of the number 240000, and perhaps the building of *Jerusalem* ascrib'd to 'em, must be interpreted of enlarging and fortifying it, as it is often in other histories express'd by building; but the substance of the story that they settled in *Judæa*, as it was after call'd, and thereabouts among their kindred deriv'd from *Canaan*, who possess'd more than the land of promise, I see no reason to doubt that it's true.

The testimony of *Herodotus* in the beginning of his *Clio*, reciting what he had receiv'd from choice or renown'd *Persians*, concerning the first or eldest occasions of quarrel between the *Greeks* and the *Asiatics* relates to this matter, and confirms my belief much. And there is a parallel place in his *Polymnia*, p. 214. where these *Phœnicians* of *Palæstine* own themselves formerly to have dwelt on the borders of the red sea, now on the shores of *Palæstine*. He saith, *The Phœnicians coming from the red sea, and settling*  
*where*

where they now are (in his time) carrying Assyrian and Ægyptian merchandizes or cargoes, came to Argos, and thence by surprize carried away to the daughter of Inachus, and sail'd away with her into Ægypt, &c.

Here, 1. I understand their coming from that side of the red sea that lies towards Ægypt, and the part of it call'd *Goshen*, whereof we have lately discours'd; because the words will bear this as well as any limitation of 'em to the other side of that sea, and better; and because concurrent history assures us, that hence both heathens and *Jews* came into *Phœnicia*, but there's no proof of any to come from the other side of that sea into *Phœnicia*.

2. I understand these to be the elder *Phœnicians*, heathens or *Canaanites*, such as were great traders at sea in *Assyrian* and *Ægyptian* wares, both in the eldest times, and in *Herodotus's* days. Now the *Jews* were never such traders at sea, either in *Herodotus's* time, which was not long after their return out of the captivity; then they were very poor, and had no shipping, as the *Tyrrians* and other *Canaanitish* ports had: Nor in those old times that *Herodotus* speaks of, was it possible that the *Jews* could be traders, since the founders of their twelve tribes *Jacob's* sons were not born in *Inachus's* days.

Wherefore we must hence conclude that these were heathen *Phœnicians*, who came from the *Ægyptian* side of the red sea about *Inachus's* time, who was alive when his daughter *Io* was carried away, as *Parthenius Nicæensis* (who was taken in the *Mithridatic* war, and so came to *Rome*, where *Virgil* heard him read *Greek* lectures) witnesses in his *Erotics*, cap. i.

These things agree well with our *Armagh's* accounts, who places *Tethmosis's* expulsion of the Pastors within the time of *Inachus's* reign. And this story intimates, that at least some of 'em were in *Phœnicia* rather sooner, as I suggested before, but then certainly.

And I was well satisfy'd to observe that the learned old *Persians* had recorded this early transaction, and that *Herodotus* rather believ'd this eastern history than the *Greek* fables about *Io*. This made me wish we had more such things as he learn'd from the eastern sages, especially those *Assyriaca* of his writing, which he mentions under the name of *Λόγοι Ἀσσύριοι*. But I must not expatiate.

Yet I will note another testimony in *Herodotus*, l. ii. c. 54, 55. because he assures us that he receiv'd it both from the *Ægyptian*

*tian* priests of *Thebes*, and from those of the *Dodonæan* oracle in *Thesprotia*; that *the first priestesses both of the Libyan oracle of Jupiter Hammon, and of the Dodonæan oracle, were taken away and sold by the Phœnicians into these countries out of Thebes in Ægypt*. 'Tis likely he may mean that the *Phœnicians*, when they harass'd the *Upper Ægypt*, might take captive these women near *Thebes* in the province *Thebais*; because I find no proof elsewhere that they took the capital city thereof; but *Josephus* from *Manetho* informs us that they did invade that upper inland region.

Hence I argue, that these oracles were founded before *Amosis's* time, while the *Phœnician* Dynasty was strong in *Ægypt*; for it's evident that the *Phœnicians* could not at any other time pierce into those inmost parts of *Upper Ægypt* to carry away captives to be sold into other countries.

This commerce with *Greece* at this time agrees well with his formention'd history relating to *Inachus's* daughter, and confirms that testimony of *Pausanias*, who affirms that the *Pelias*, or dove (so they call'd priestesses) of *Dodona*, was elder than *Phæmonoe* at *Delphos*. The black face of the first priestess, and her chattering at first in a language

language not understood by the *Greeks*, and the likenesses of the *Dodonæan* oracle to the *Theban* in *Ægypt*, all which are expressly noted by *Herodotus* agree exactly to confirm this history.

And so do the human sacrifices enjoin'd by the *Dodonæan* oracle mention'd in *Pausan. Acbaic.* in the tragical story of *Corefus* and *Callirrhoe*, sufficiently intimate that the *Phœnician* and *Ægyptian* priests had set up this *Dodonæan* oracle before the time of *Amosis*, who destroy'd that barbarous practice in *Ægypt*.

I know the name *Dodona* is commonly deduc'd from *Dodanim* of *Japhet's* line, whose time is not determin'd, neither will I oppose this derivation; yet perhaps it will not be amiss to intimate that I believe that *Dodanim*, and *David*, *Jedediah*, *Dido* and *Dodo*, twice mention'd, 2 *Sam.* xxiii. 9, 24. are all from one *Phœnician* or eastern root *דד* *Dad*; importing love or kind affection. And since the name came from the east, the men that gave it may justly be thought to come thence also, whether they were of *Japhet's* line or of *Ham's*.

I will only farther point at *Plutarch's* testimony, wherein he reports *it's affirm'd that Typhon escaping, begat Hierosolymus*  
and



*and* Judæus ; because I rely on the history which is more clear than this fable, into which *Plutarch* affirms that these *Judaical* affairs are inserted. Only in passing I note that it cannot import less than this, that those who were driven out of *Abaris*, which the *Ægyptian* theology calls *Typhonius*, (as *Manetho* confesses) did people part of the city and countrey which afterwards were call'd *Jerusalem* and *Judæa*, and this imports that they settled there.

Agreeable hereunto is the testimony of *Lucian* in his discourse *de Deâ Syriâ*, where in the beginning he reckons up divers ancient temples which were in *Phœnicia* of highest esteem ; as *that to Astarte in Sidon*, which some referr'd to *Europa*, whose image he says sitting upon the bull into which *Jove* was transform'd, was stamp'd on the *Sidonian money* ; and besides one great ancient temple the *Phœnicians* (who are our *Canaanites*) had was *Ægyptian*, and came from *Heliopolis* (which belongs to *Goshen*) into *Phœnicia*. I doubt not but he means that the model of its building, and the rites of religion there us'd, were brought out of *Ægypt* by these *Canaanites*, for its not credible that the stones of it should be carry'd so far.

I will

I will conclude this enquiry with observing that all this proof from heathen testimony, is not only consistent with the things recorded by *Moses*, but helps to a more distinct understanding of several places thereof; and therefore *Moses* seems to suppose, that his readers when he wrote *Genesis* knew it, although he relates not this history that the *Canaanites* came out of another place into the promised land.

For 1. All the places that I have before cited, wherein the *Canaanites* are distinguish'd as different people from the *Hittites*, *Hivites*, *Jebusites*, *Amorites*, &c. (who were all sons of *Canaan*) cannot distinctly be understood without this notion.

2. There are many more places in Scripture, where the *Canaanites* are reported to dwell together in distinct bodies of men distant from one another, and yet still distinct from the other nations devoted to extirpation by *Israel*. For instance we find a distinct body of 'em in the south of the land joining to the *Amalekites*, *Numb.* xiv. 25, 43, 45. under king *Arad*.

And in these southern parts I find a considerable countrey mention'd as part of *Joshua's* conquest, call'd *Goshen*, which reach'd even to *Gibeon*, *Josh.* x. 41. Now this being

ing the very name of the countrey in *Agypt* out of which the *Canaanites* were driven, I cannot but judge that it was given by 'em to their new plantation, when after their leaving *Agypt* they came to settle here; as the countries called *New-England*, *New-Jersey*, &c. are nam'd by the planters from places out of which they came, by us lately. So *Bochart* says in his *Phaleg*. p. 161. that the ancients us'd, *loca à se nuper detecta, antiquis nominibus cohonestare*.

Others embodied near the sea, and near *Jordan*, Numb. xiii. 29. Josh. v. 1. The chief body of them seems to be northwards about *Hazor*, and east and west thereof under *Jabin*, Josh. xi. 3, 10. Compare c. xiii. 3, 4. and this *Jabin* is call'd *King of Canaan*, Judges iv. 2. *And he reign'd in Hazor, and Sisera was the captain of his host, who dwelt in Harosheth of the Gentiles*. By which I can understand nothing less than foreigners, people that came out of another countrey, or which originally were not of that land, this being the common sense of the name *Gentiles*; and he had nine hundred chariots of iron, *currus falcatos*, arm'd with scythes.

Now I can find no other foreigners that would be under a king of *Canaan* but these, who had not long before been bred in *Ægypt*,

*gypt*, and expell'd thence, and which we have prov'd to have retir'd into this country. And though *Joshua* had broken their power about 150 years before at the waters of *Merom*, yet it appears by the history in *Judges* that they had recruited, and were strong enough to oppress *Israel* 20 years before the time of *Barak* and *Deborah*; and none are more likely to do so than these *Canaanites*, which were the issue of those who had been long disciplin'd in war in *Ægypt*.

Of this sort of *Canaanites* I reckon those to be, whom the half tribe of *Manasses* (that were settled on the west side of *Jordan*, towards the midland sea between *Issachar* and *Ephraim*) could not drive out, *Josh.* xvii. 12, 13, 18. And those among the *Ephraimites*, *Josh.* xvi. 10. at *Gezer*, which stood out till the days of *Solomon*, to whom it was given by *Pharoah* for a present with his daughter, *1 Kings.* ix. 16. Which made me think that the *Ægyptian* king, who made an expedition against this strong city, and burnt it, and then gave its ruins, with the territory about it away with his daughter, might still after so many hundred years retain the old grudge against the *Phœnicians* or *Canaanites*; the *Ægyptian* religion re-  
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newing the memory of it, as included in the *Typhonian* miseries, commemorated yearly in the solemnities of *Isis* and *Osiris*, as the *Ægyptian* bondage was in the *Jews* passover eaten with bitter herbs.

But among all the places that mention the several bodies of these *Canaanites*, I have not observ'd any considerable remains of 'em in the large countrey that was on the east side of *Jordan*, among those *Amorites* and people of *Bashan* that *Moses* conquer'd; which makes me think that they enter'd into *Canaan* not on the east side of it, as *Moses* did, but on the south side that lay next *Ægypt*; and I guess thereabouts where we found *Arad* with his *Canaanites*; and so they pass'd on settling plantations, as they found opportunity, either in the midland, or by the coasts of the sea, or by *Jordan*, their main body settling about *Hazor*, as we found 'em before.

I shall conclude this enquiry with an observation which I have made of two passages in *Moses's* history of *Joseph*, which do not only seem to refer to this notion, that the *Phœnician* Pastors that formerly troubled *Ægypt* settled in *Canaan*; but also intimates that this was done some considerable time before *Joseph's* being there in authority.

The

The first is in *Gen.* xlii. 9. where when his brethren (whom he knew, though they did not know him) told him they came from *Canaan* to buy food; he keeping the decorous watchfulness of an *Ægyptian* governor, while he design'd to conceal his knowledge of 'em, tells 'em, ye are spies, that come to see the nakedness of the land; intimating that the *Ægyptians* had cause to suspect that the *Canaanites* watch'd for an opportunity to invade that land, and so he lets 'em not know that he took them for any other than the sons of those heathen *Canaanites*, that having been expell'd thence, might well be presum'd to have a design to invade 'em again, and therefore sought to find some unguarded pass by which they might successfully return thither; to which purpose he so often inculcated this charge, *Ye are spies*, which was founded on a very probable ground of suspicion, else it had been indecent for a wise man so much to insist upon it, and to require proof of the truth of their words, by bringing their younger brother down into *Ægypt*.

Now I can find no such probable ground of such a violent suspicion and enmity grown high thereby, as the former expulsion of 'em out of this land; which therefore  
seems

seems to me to be intimated when he tells 'em *Ye are spies.*

The second passage is that *Gen. xlv. v. last.* where *Joseph* affirms that every shepherd is an abomination to the *Ægyptians*. The word abomination in the *Hebrew* תּוֹנֵיבָת *Tognabath*, *Sept. δάελυμα*, carries in it an intimation of high dislike founded on some religious account: And none such before this time can be assign'd so probable as this old grudge against the *Phœnician* shepherds, acknowledg'd by their own writers to have been bitter enemies to 'em, being opposite to their religion, government and interest in the land; insomuch that their last hold there at *Abaris*, or *Sethron*, is call'd in the *Ægyptian* theology *Typhonius*; and it's known that the *Typhonian* times were a constant matter of lamentation in their religious commemoration of their deliverance from them, which it's likely was settled soon after their *Pastors* expulsion; the time of which we must now hasten to fix, which was about 130 years before the great promotion of *Joseph* in *Ægypt*.

For the clearing the time of *Tethmosis* (otherwise call'd *Amosis* the expeller of the *Pastors*, and the founder of the *Theban* Dynasty in the *Lower Ægypt*) is the immediate

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end for which we have labour'd so much to answer these preparatory questions, and it's the best means to clear the foregoing times by the method of numbring backwards; which must now be us'd; because the later things are better known; and we must by them be assisted to make their antecedent things clearer to our understanding, which must pass *à notioribus ad minus nota*.

SECT.





## S E C T. IV.

*The time of TETHMOSIS fix'd.*

**T**O this end we must now endeavour to clear two things.

I. That the expulsion of the Pastors out of *Ægypt* was about the beginning of the *Argive Æra*, the eldest well agreed time of the *Greek* antiquities beginning with *Inachus* and *Phoroneus*; from whence to the taking of *Troy*, and to the first *Olympiad*, the intervals of time are near agreement among the best *Greek* historians and chronologers.

II. We must shew and fasten upon an *Ægyptian* chronicle or record of time more credible and uncorrupt than *Manetho's*, which will lead us from this expulsion of the Pastors to the times of *Mizraim* and *Thoth*, where *Sanchoiatho* leaves us, and so will help us to determine the times which he hath not specified.

And this chronicle will the better approve it self to be credible, and be the more help-

ful to us, if it's connexion with foreign and later history in matter of interval of time be agreed on; and if the interval between its remote parts express'd therein, be found also to agree with the times assign'd by other histories to things done in Synchronism with the remote parts of this chronicle.

But to both these undertakings I premise that in matters of so great antiquity wherein our best records are imperfect, I think not of reconciling all my authors exactly; but if I shall bring good authors to assert what I aim at, agreeing somewhat near the time, as within half a century, I shall think I have reach'd my end. For my design is not now precisely to determine all things, but to make an approach, and especially to shew that we are not to be frighted either from the *Mosaical* history, or from *Sancho-niatha* and *Eratosthenes*, by *Manetho's* Dynasties, as we have 'em deliver'd to us, either in *Eusebius*, or in *Scaliger* from *Cassanbon's* library, and particularly to defend the Primate of *Ireland's* annals, in the concern of these Pastors, and the time of their expulsion.

For I confess, as I did at the beginning, that I have constantly follow'd some chronological notions, which I learn'd from him

in my youth; and therefore having oft made use of 'em in this discourse, and finding that they are oppos'd, and others differing many centuries from 'em offer'd in their place, I am necessitated in my own defence to vindicate him whom I follow generally, and think I can shew sufficient reason why I should not here depart from him, in such a manner as a very learned gentleman hath lately done.

Nevertheless I heartily wish that we had the Primate's *Chronologia Ægyptiaca*, which he sometimes mentions in his annals, as a work either finish'd, or near compleated; for I doubt not but therein we should find good proof of several things in that subject which now he hath set down, and hath only given us some short hints of evidence for 'em in his annals. He had reading and authority enough and to spare to manage this controversy with Sir *John Marsham*: But since providence hath deny'd us the great advantages which we might have hop'd for, either from that work of his, or by his longer living to conduct us, I think it will not be indecent for me to endeavour to defend that post in which his conduct has set me.

And in this undertaking I do in the first place acknowledge, and willingly give all

that deference and honour which is due, both to his exceeding great learning, and to his quality while he liv'd, as a most worthy knight; neither will I forget the duty of being tender to the memory of him since he is dead. For I believe that by the skill which he hath shew'd in his writings, both in the general doctrine of chronology, and in the *Greek* and *Jewish* antiquities particularly, he hath built himself a monument more lasting than the brazen monument of our famous king *Henry* the seventh. And although I differ from him in the times which he hath assign'd to divers *Ægyptian* antiquities, yet I freely own that no body whom I have read hath made so judicious, nor so full a collection of 'em as he.

This being premis'd, I proceed to produce the reasons which induce me to believe that our Primate hath rightly, or near the matter, fix'd the time of the Pastors leaving *Ægypt*. Here first I must shew what historical proof we have of this time. 2. What inconveniences attend the change which Sir *John Marsham* has made: These I will add, if I think there be any need of 'em; if not I will omit 'em.

As to the first, *viz.* the time when the Pastors left *Ægypt* by a forc'd agreement with

with *Tethmosis*, as *Josephus* calls him, or *Amosis* as others; both names signifying the same famous person mark'd out by this compact, or conquest, and his beginning the *Theban* kingdom over the *Lower Ægypt*: in which *Josephus* and *Africanus*, and all other ancient writers on this subject constantly agree; as they do also in the number of kings succeeding him in that Dynasty, which were 16, and in the number of years of their reign, which Sir *John Marsham* also hath not alter'd.

Concerning this beginning of *Amosis*, or of the 18<sup>th</sup> Dynasty of *Manetho*, I assert with our Primate, that it was near the beginning of the *Argive Æra*, which is a time wherein most chronologers come somewhat near to an agreement. And I am not minded to dispute about the lesser sort of differences in this case, being resolv'd to leave that entire to those who have more ability and leisure than my self, because particularly I hope to see such things accurately determin'd in the chronology of the right reverend Bishop of *Asaph*, which is expected e'er long to come out; but I must describe this time near the matter, as well as I can. It was about 1825 years before the birth of *Christ*, according to the common reckon-

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ing; above 520 years after the Flood, according to the account of the *Hebrew Bibles*; in the year of the world from the creation, according to that *Hebrew* account, 2179; or in the year of the *Julian* period 2889, as the Primate reckons: But according to Sir *John Marsham*, who also makes use of this artificial *Julian* Period, about 3430.

Here is a vast difference of 541 years, which being accompanied with a change of the order of all the *Ægyptian* Dynasties deliver'd to us by *Africanus*, and disturbing all the connexion of the *Mosaical* history, and *Jewish* affairs, with the *Ægyptian* kings, I cannot pass over, but am oblig'd to give my reasons why I believe the Primate to have written more agreeably to historical evidence, which I will now produce.

1. *Ptolemæus Mendesium*, a learned *Ægyptian* priest, whom *Vossius* affirms in his book *de Historicis Græcis* to have liv'd in *Augustus* *Cæsar*'s time, and who is cited soon after by *Apion* in *Tiberius*'s time, doth affirm that this *Amosis* took and ruin'd *Avaris*, or *Abaris*, the last hold of the Pastors, and liv'd in *Inachus*'s time. See *Euseb. Præpar.* l. x. c. 11. Which testimony is cited also by *Clemens Alexandr. Tatianus*, and *Justin Martyr*.

*Martyr.* So that it was valu'd as credible both by the heathen *Apion*, and the christian fathers. Nevertheless Sir *John Marsham* flights it, calling him *Ptolemæum* (*nescio quem*) *Mendesium*; and saith, this opinion hath no other foundation than the Prochronism, that is, an error in chronology, antedating the time of *Josephus*.

Surely he did not consider that this *Ptolemæus Mendesius*, on whose words the fathers bear, wrote a considerable time before *Josephus*, he in *Augustus's* time, *Josephus* in *Vespasian's*; so that it was impossible he should take his opinion from him: Besides that, it was not likely an *Ægyptian* priest should go to a *Jew* to learn the antiquities of *Ægypt*, and such as concern'd their religion. It must be confess'd that this priest doth call these *Phœnicians Jews* in that place, as it's cited by the fathers, and this was a mistake, or improper speech; yet doubtless he meant nothing by it but the inhabitants of *Canaan*, who were not call'd *Jews* when they were driven from *Ægypt*, tho' that countrey was call'd *Judæa* in the time wherein he wrote; and he did not rightly distinguish the different people that in different ages liv'd in the same place. His design was to write a book of the *Ægyptian*  
anti-

antiquities, which he call'd *Χρόνοι*, or *Chronicles*; therefore he took good care to express rightly the time of *Amosis*, by affixing it to the *Argive Æra* begun in *Inachus*, well known in *Greece*, in the language of which countrey he wrote for the *Greeks* use; but neglected to distinguish between the *Canaanites* and the *Israelites*, both of 'em being alike Pastors, and alike inhabiting, first in the east side of *Ægypt*, and afterwards in *Canaan*, though there was a real difference in the extraction, religion, and times of these people.

Hence he mistook also in calling the leader of the *Canaanites* from *Abaris*, by the name *Moses*, who was afterwards the *Israelites* leader. But he rightly sets down both the great conquest of *Amosis*, the taking of *Abaris*, or *Pelusium* of his time, which being a domestick concern of *Ægypt* he understood better. And I am sure it's more reasonable to believe that he misled *Josephus*, and consequently those fathers that follow'd him, into the mistake of confounding the *Canaanites* with the *Israelites*, than it is to believe that *Josephus* misled him, who had finish'd his work, and publish'd it before *Josephus* began to write.

I have



I have stood the longer on this testimony, because it contains also the authorities of *Apion* who wrote in *Tiberius's* time, and of several christian fathers, who had many books of *Ægyptian* antiquity to compare, which are now lost; and therefore may be presum'd to have had good assurance of this part thereof, when they wrote this against the heathens, who would have confuted 'em if they could. And because it agrees exactly as to the time of *Inachus*, with *Herodotus's* testimony before mention'd, that then the *Phœnicians* were come away from the side of the red sea. The agreement between *Herodotus* and *Ptolemæus Mendesijs*, who liv'd so long asunder in time, is strength to both testimonies.

2. In the next place I will mention a testimony of *Polemon* a curious *Greek* historian, who as *Vossius* hath prov'd, liv'd in the time of *Ptolemæus Epiphanes*, and was styl'd *σηλοκόπας*, because of his great labour in gathering his antiquities out of the inscriptions of stones call'd *σηλαι*. He is quoted by *Africanus*, whose words may be read in *Eusebius*, l. x. c. 10. affirming that a part of the *Ægyptian* forces withdrew out of *Ægypt*, and settled in *Palestina* not far from *Arabia*, in the time of *Apis* the son of  
of

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of *Phoroneus*. The time here set down is something later than *Inachus's*, viz. in his grandchild's reign; but the difference is not great, and it's probable some of the *Canaanites* went out sooner than others. However it's certain by Sir J. M's own tables, that the beginning of *Apis* was 272 years before the *Israelites* went out of *Ægypt*, and therefore this must not be understood of their departure, but of the *Canaanites*, who went out so long or longer before 'em. The *Israelites* were not then come into *Ægypt*, nay *Joseph* was not then born, as his tables rightly enough declare.

This argument I use only to prove that the Pastors departure out of *Ægypt* was something near the beginning of the *Argive Era*, *Apis* being agreed to be the third in that line. And though it prove only an approach to the Primate's time, it's within half a century. For in Sir J. M's tables, *Apis* begins about 2930 of the *Julian* period, and *Tethmosis* is in 2889 thereof. Subtract this, there remains 41, which is less than half a century, and is as near as I undertook to prove; and this is valid against him that asserts their departure to have been 500 years later.

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3. In the third place I will offer an argument grounded on considerable testimonies that is much nearer, almost precise. Thus I form it. The last year of *Amenophis*, father to *Danaus* and *Ramesses*, or *Sethosis*, the first king of the 19<sup>th</sup> Dynasty, was the 333<sup>d</sup> year from the first of *Tethmosis* or *Amosis*, or the expulsion of the heathen *Canaanites*. But the year of the departure of *Israel* out of *Egypt*, was the last year of *Amenophis* father to *Ramesses* and *Danaus*, &c. *Ergo*, the year of their departure was 333 years from the first of *Amosis*, or he began 333 years before the *Exodus*, whereas Sir J. M. places him long after it.

The major in this syllogism is prov'd by summing up the entire years of all the princes in this *Theban* Dynasty, wherein both the Primate and Sir J. M. agree, both transcribing *Josephus* against *Apion*; whose catalogue taken from *Manetho* is certainly the most accurate, giving us not only the entire years of each reign, but also the odd months. There are three catalogues of these kings carefully collected by Sir J. M. p. 314. of the *Lipsian* edition, wherein there are some differences from *Josephus*'s, but they are not very great; and I am glad to find the two learned authors, whose judgments I am now comparing,

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comparing, to agree in this, that they both take *Josephus's* catalogue to be most authentic.

For evidence take the account thus.

	Yrs	Ms		Ys	Ms
<i>Amosis, or Tethmosis</i>	25	4	<i>Acencheres</i>	12	1
<i>Chebron</i>	13	0	<i>Rathosis</i>	9	0
<i>Amenophis</i>	20	7	<i>Achoncherres 1.</i>	12	5
<i>Amesses</i>	21	9	<i>Achoncherres 2.</i>	12	3
<i>Mephres</i>	12	9	<i>Armais</i>	4	1
<i>Misphragmuthosis</i>	25	10	<i>Ramesses</i>	1	4
<i>Thmosis</i>	9	8	<i>Ramesses Miamun</i>	66	2
<i>Amenophis</i>	30	10	<i>Amenophis</i>	19	6
<i>Orus</i>	36	5			
<hr/>					
Sum total of Year				333	0

The minor of my argument, *viz.* that the year of *Israel's* departure was the last of *Amenophis* the father of *Ramesses*, who was also call'd *Ægyptus*, and had *Danaus* for his brother, call'd also *Armais*, is prov'd partly by Scripture testimony, which affirms that the *Pharoah*, from whose dominion they departed, was drown'd with his host in the sea; which evinces that their departure was in the last year of a King's reign, (though *Moses* gives us not his name,) partly by two heathen witnesses, *Manetho* and *Chæremon*, who both affirm the *Jews* going out of *Ægypt* from under *Amenophis*, whom they both distinguish from others of the

the same name, by his being father to the great *Ramesses*, as appears by the words of both these writers set down by *Josephus* against *Apion*. I value their concordant testimonies only concerning the name of this *Ægyptian* king, with his distinction taken from his son; because this was a thing that they might certainly know from credible *Ægyptian* records, and because it could no way serve the interest of their religion, or their hatred to the *Jews* to give us a false name; and because the time when this man liv'd is exactly agreeable to Scripture chronology, and connects the *Exodus* from *Ægypt*, with the time of *Danaus's* coming in to *Greece*, which is well fix'd also in the *Greek* chronology. And it falleth out happily that our Primate and Sir *J. M.* come very near to an agreement about the time of *Israel's* departure from *Ægypt*. For the Primate places it in the year of the *Julian* period 3223, and Sir *J. M.* in 3227 of the same period, which is but four years later. I must not digress to examine the causes of this small difference; and if in other *Ægyptian* antiquities they had come so near agreement, I would not have meddled in this controversy.

All the objection that lies against the credit of *Manetho* and *Chæremon*, on which the proof of my minor bears, is only this, that they have in many things falsely represented the causes and manner of the *Jews* departure from *Ægypt*. This I grant, and own that *Josephus* in those cases hath well confuted 'em: But I deny that it will follow that therefore they have not truly told us the king's name from whom they departed, or that they have falsely reported the name of his son, or sons. No body hath prov'd that *Manetho* falsely affirms that this *Amenophis's* son *Danaus* went into *Greece* about the time of *Israel's* wandering in the wilderness. Sir *J. M.* says indeed, *p. 132. Edit. Lips.* that *Manetho* hath unhappily compar'd the affairs of *Ægypt* with *Danaus's* age; but he gives us no proof that this is false which he hath said. He saith also that this was agreeable to a vulgar error among the *Greeks*, who thought *Sethosis*, or *Ægyptus*, or *Sesostris*, who was *Danaus's* brother, to be elder than the *Trojan* war; yet he hath given us no proof sufficient to evince that it was an error. But this belongs to another argument; here it will be seasonable to observe only this in defence of *Manetho* and *Chæremon*, that Sir *J. M.* and the

the Primate agree to acknowledge that they have done well in distinguishing between the *Phœnician* heathen Pastors, and the *Israelites*, whom *Josephus* unhappily confounds: Why may they not have done well also in telling us the name of the king under whom *Israel* departed from *Ægypt*; and in describing him, as *Moses* doth, a man easily and strongly deluded, even to his own destruction by their superstitious Priests?

This argument I think to be of great consequence; not only because it determines near preciseness, both the beginning and end of the 18<sup>th</sup> Dynasty in *Ægypt*, by a happy concurrence of the *Ægyptian* writers with the *Mosaical* history of *Israel's* departure from *Ægypt*; in which, by reason of plain Scripture proof, the Primate and Sir J. M. are very near agreement, but also because by this means the whole succession of seventeen kings that reign'd in this interval is perfectly determin'd; whence we learn what *Pharoah Joseph* liv'd under, and who reign'd during all the time of *Israel's* bondage; and moreover, we are hereby led to know the time of the son of this *Amenophis* that succeeded after he was drown'd, and began the 19<sup>th</sup> Dynasty of *Manetho*. Which will furnish us with a fourth

argument, whereby we may conclude both the time of *Amosis*, which is our immediate end in this enquiry, and the connexion of the *Ægyptian* with the *Greek* chronology, which we ultimately design. I form it thus:

4. *Tethmosis* or *Amosis*'s beginning to reign after the Pastor's expulsion, was just as many years before the beginning of *Ramesses*, as it was before the end of *Amenophis* his father. But it was 333 years before *Amenophis*'s end; *ergo*, 333 years before *Ramesses*'s beginning. The major is clear, because *Ramesses* began to reign immediately after his father's death; the minor was prov'd just now. Therefore it follows that *Ramesses* began to reign just at the *Exodus* of *Israel* out of *Ægypt*, which is a time nearly agreed between these two learned men, and most chronologers.

I thought fit thus near preciseness to prove *Ramesses*'s beginning, by help of my former argument, because I confess this part of history doth not afford me more proofs which are so exact as to the time. Nevertheless, because I would not have this argument altogether coincident with the former, and because there are many proofs which agree in opposing the time wherein Sir J. M. hath plac'd this son of *Amenophis*, and set him so  
much



much before that, that they approach near this precise time which the Primate fix'd on, and I defend.

I will now produce 'em, having hitherto deferr'd 'em for this place, that they might make a distinct argument; containing approaches reduc'd to great nearness by help of this method which I have chosen. To this purpose I observe, 1. That Sir J. M. owns, that according to *Manetho* this *Ramesses* was called *Ægyptus*, which *Eusebius* also affirms; and *Sethosis* and his brother was call'd *Armais* and *Danaus*, which is also own'd by *Diodorus Siculus*, lib. i. This *Danaus* having been entrusted with the government of *Ægypt* by his brother, usurp'd it for himself; but by him, returning, he was driven out of *Ægypt*, and fled into *Greece*, doubtless with considerable strength, where he became governor of *Argos*, as *Manetho* in *Josephus* affirms. Now because this time of *Danaus* is evidently prov'd to be about the time of the *Jews* departure out of *Ægypt*, Sir J. M. says, p. 386. *Edit. Lips.* That *Manetho* took this not out of the *Ægyptian records*, but out of the *Greek mythology*. Yet he proves it not; and whoever compares the *Mythic* history in *Apollodorus*, with this part of *Manetho's* history preserv'd

by *Josephus*, will see that *Manetho's* history is so unlike it, that it could not be transcrib'd from thence. And besides, the substance of *Manetho's* history concerning the revolt of *Sesostris's* brother from him, and his conquest of him, is both in *Herodotus* and in *Diodorus Siculus*; they calling him *Sesostris*, or *Sesoosis*, whom *Manetho* calls *Sethosis*, as Sir *J. M.* and *Scaliger* confess. And *Josephus* expressly affirms, that this part of *Manetho's* history was taken out of records carefully kept in *Ægypt*; though he complains that *Manetho's* stories about the *Jews* were taken up by him from fables which were ἀδελφολα, such as no author own'd, but were feign'd out of his hatred to their religion. And besides, *Herodotus*, lib. ii. assures us, *That Danaus came originally from Chemnis, a large city in Thebaïs, where they kept the memory of him carefully, and the genealogy of Perseus from him. Castor also and Pausanias in Atticis own Danaus's coming from Ægypt, (and his enmity with his brother Ægyptus) about this time; and Sir J. M. differs not much in the time of Danaus's arrival into Greece from Ægypt, for he places it 24 years before the Exodus of Israel. This difference being small, I*

think

think not fit here to dispute, because it would make a digression.

Only let the reader note, that the marbles alledg'd by Sir J. M. to prove *Danaus's* coming earlier, do not say what year *Danaus* came into *Greece*; but to *Lindus* in *Rhodes* his daughters came then, and possibly he might send 'em away before he fled himself: And the arrival of 'em all in *Greece*, or *Peloponnesus*, and his getting the kingdom of *Argos* from *Gelanos* might be considerably later; and therefore the marbles do not contradict them who place *Danaus's* settlement at *Argos* near the departure of *Israel* out of *Ægypt*.

But I must observe that this sets *Danaus* still farther off from his brother *Sesostris*, or *Ægyptus's* place assign'd by Sir J. M. which is above 500 years after him in *Rehoboam's* time, which is inconsistent with the shortness of human life after the days of *Moses*, and with *Sesostris's* being the elder brother. And it is to be well consider'd that *Eusebius* assigns the time of *Danaus's* coming into *Greece*, but two years different from the Primate of *Armagh*, for that will conclude the time of *Ægyptus* or *Sethosis* to be thereabout, because he fled from him out of *Ægypt*.

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To this head of arguments, which prove *Sesostris* or *Sethosis* to have been much elder than Sir J. M.'s accounts allow, I must refer,

1. The authority of *Aristotle*, who in his *Politicks*, lib. vii. c. 10. affirms *the kingdom of Sesostris to be much elder in time than Minos in Crete*, which yet Sir J. M. owns to have been in *Joshua's* time.

2. *Strabo* in his last book affirms *Sesostris* to have been before the *Trojan* times, but our learned knight places him in the third century after them. So also all the writers of *Argonauticks*, own *Sesostris's* colonies in *Colchis* to have been before that expedition, which was in the century before the fall of *Troy*.

3. *Pliny* asserts *Ilium* taken in the time of *Ramises*, l. xxxvi. c. 8. This *Ramises* is in the third descent from *Sethosis*, or *Sesostris*, and there were but five years between his end and the beginning of *Thuoris*, under whom *Africanus* places the fall of *Troy*: So that these agree pretty near in this matter, and both must imply, that *Sethosis* being long before this *Ramises*, must be still longer before *Troy's* fall.

I must not insist upon lesser authorities, as *Agathias*, *Chronicum Alexandrinum*, &c.

But

But I am sure those which I have insisted on are no vulgar men, although Sir J. M. was pleas'd to call the great antiquity of *Sesostris* a vulgar error of the Greeks. I pass over also all the evidence that might be given of the *Assyrian* Empire continuing in strength, during the times wherein Sir J. M. affirms *Sesostris* and his successors to have had their empire in the same parts of *Asia*, because I will not digress, nor produce more dubious arguments against his opinion. And I hasten to consider the insufficiency of the foundation which he builds upon, which is a passage or two in *Josephus's* 8<sup>th</sup> book, c. 4. which I think will not bear the great weight which he would have supported thereby.

The first is in these words; *God sent against the Jews Shishak king of Ægypt, πρὸς τὴν πλάνην τοῦ Ἡρόδοτου τὰς πράξεις αὐτοῦ Σισώτρε προσάπτε, concerning whom Herodotus being mistaken, ascribes what he did to Sesostris.* If we enquire what *Herodotus* mentions and ascribes to *Sesostris*, which *Josephus* affirms to have been done by *Shishak* (as our translation) or *Susac*, as *Josephus* calls him, you will find in *Herodotus* that no other work is mention'd, but that of setting up certain *σηλαί*, stones with inscriptions of marks of his victory, and signs, importing

those in *Palæstina Syria* were an effeminate nation. Ἐν ᾗ τῇ Παλαιστίνῃ Συρίῃ αὐτὸς ὤρεον ἔχσας, καὶ τὰ γράμματα τὰ εἰρημνύα ἐνέοντα, ἔγυναικός αἰδοῖα, *Herod. Euterpe*. Such he affirms he saw there, and *Josephus* designs to inform us, that *Susac*, and not *Sesostris* set up such ἡλαι, having conquer'd the two tribes without resistance ἀμαχητὶ; whereas *Herodotus* having seen these through mistake, ascrib'd 'em to *Sesostris*. To this purpose *Josephus* argues from *Herodotus's* context, where he mentions the *Syri Palæstini* as circumcis'd. Now I add the old *Philistines* and *Canaanites* (who liv'd there in *Sesostris's* time) were not circumcis'd; but the only circumcis'd people in that countrey conquer'd by any *Ægyptian* prince, were the *Jews* overrun by *Shishak*.

This I take to be the design of *Josephus* to express in that chapter, not only in this first passage, but in the second also. Concerning which I desire the reader to observe, that it is in the same chapter fore-quoted, and that, just before he brings it in, he sets down these words, τὸ ποιεῖσας ἀνέστρεψεν εἰς τὰ οἰκῆα; when he had spoil'd the riches of the temple lately built by *Solomon*, and the king's house, *he went to his own dominions*. This bars all farther progress in that  
expedi-

expedition. *Susac* did not touch the ten tribes of *Israel* where *Jeroboam* reign'd, who had liv'd with him long in the time of *Solomon*, and probably as the Primate intimates, invited him to distress *Rehoboam*, against whom he had rebell'd, that he might be the safer when the kingdom of *Judah* was impoverish'd. Much less did *Susac* conquer the greatest part of *Asia*, and some of *Europe*, as *Sesostris* did; but content with these spoils of *Judah* he march'd home. Just after these words ἀνέσρεψεν εἰς τὰ οἰκεία, he brings in these words, which in the second place are quoted by Sir J. M. Μέμνη) ἡ ταύτης τῆς στρατείας ὅτι ὁ Ἀλικαρνασσὺς Ἡρόδοτος πρὸς μόνον τὸν βασιλέως πλανηθεὶς ὄνομα, καὶ ὅτι ἄλλοις τε πολλοῖς ἐπῆλθεν ἔθνησι, καὶ τὴν Παλαιστίνην Συρίαν ἐδεδλώσατο, λαβὼν ἀμαχητὶ τὰς ἀνθρώπους τὰς ἐν αὐτῇ. But the reader must observe that Sir J. M. breaks off the quotation at the end of the word ὄνομα, which I conceive he should not have done, but should have cited the whole sentence together as I have done. For I believe *Josephus* meant, as his words taken altogether do express, that *Herodotus* mistook, or was deceiv'd, not only in the name of the king by calling him *Sesostris* instead of *Susac*, but also in affirming that he invaded many other nations,  
and

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and brought into slavery the whole countrey *Palæstina Syria*, which *Josephus* just before affirm'd that *Susac* never did: For he only subdu'd *Rehoboam's* small kingdom, consisting of two tribes, as appears both by *Josephus's* narrative, and by *1 Kings* xiv. 25. *2 Chron.* xii. 2, to *v.* 12. But he never conquer'd the other ten tribes, much less so many other kingdoms as *Sesostris* is affirm'd by *Herodotus* to have vanquish'd; nay, he did not so much as conquer the *Philistines* that dwelt on the sea coast of *Judæa*, who in greatest propriety of speech were the *Palæstini*. This, I believe, upon careful consideration of that whole chapter of *Josephus*, was his true meaning, and that Sir *J. M.* and *Bochart* misunderstood him, by attending only to a few of his words, without weighing the design of the whole chapter together. Therefore I do not believe that which Sir *J. M.* adds in reflecting on the citation he gave us, *De re convenit Josepho cum Herodoto*; nor that assertion of his, *Qui Hebræis Sefac, Græcis Sesostris dicitur*; That *Sefac* is the Hebrew name of the same man, who in Greek is call'd *Sesostris*. And I argue against it from the words of *Josephus* thus. He that saith *Herodotus* was deceiv'd in attributing the deeds of *Susac*.



*sac* (or *Sesac* in *Hebrew*) to *Sesostris*, doth not believe that *Susac* is the same man with *Sesostris*. But *Josephus* saith *Herodotus* was deceiv'd, in attributing the deeds of *Susac* to *Sesostris*; ergo, he did not believe *Susac* to be *Sesostris*. The minor is clear by *Josephus*'s words quoted by us both: The major I illustrate by an example exactly parallel to what Sir *J. M.* supposes. *Cephas* is the *Syriac* name of the same man who in *Greek* is call'd *Peter*. But it cannot be said that any man is deceiv'd that attributes the actions of *Cephas* to *Peter*; for it's no mistake to say *Cephas* deny'd *Christ*, because it's true that *Peter* did so; both names signifying the same person who did the thing that's affirm'd to be done. All the thing which *Josephus* yields was done, is, that an *Ægyptian* king *Susac*, after the *Jews* settlement in *Canaan*, did indeed conquer and spoil *Rehoboam*'s kingdom without resistance, and therefore in reproach of their effeminateness set up such disgraceful *σηλαι*, as *Herodotus* saith he had seen; but he nowhere yields he did all the same actions that *Herodotus* attributes to *Sesostris*: This only would have prov'd that he had yielded the whole matter in contest, and that *Susac* signify'd the same man whom the *Greeks* call'd

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call'd *Sesostris*. But this therefore he expressly denies, by asserting that he went home when he had spoil'd the rich temple and palace royal that *Solomon* built. In like manner I argue against Sir *J. M.*'s opinion from the second quotation taken entire, thus: He that saith *Herodotus*'s mistake lay only in the name, and in affirming that many more nations were invaded by him, who is confess'd to have conquer'd *Rehoboam*, and to have set reproachful *σηλαι*, doth not yield that *Herodotus* only mistook a name. But *Josephus* saith that *Herodotus*'s mistake lay so copulatively; ergo, *Josephus* yields not that *Herodotus* mistook only the name, without mistaking also in the thing coupled therewith. The strength of the argument lies here, that *πλανηθεῖς* imports error beyond the word *ὄνομα* in the whole sentence coupled by *καί*. Nor is it incongruous to put the copulative *καί* after *μόνον*; for so *Hebrews* ix. 10. it's said concerning the *Jewish* service, that it consisted *only* (*μόνον*) *in meats*, yet many *καί*'s follow it, *and drinks, and divers washings, and carnal ordinances*. It's a particle of exception which may lead up several particulars, and I doubt not but *Josephus* so intended it here. And to prove this farther, it must be observ'd that Sir *J. M.* owns

owns *Sesostris* to be the same man whom *Josephus* against *Apion* calls *Sethosis* the son of *Amenophis*, and brother of *Danaus*, who afterwards reign'd at *Argos*, whom he knew to be many hundred years before the times of *Rehoboam*. Therefore he could not without manifest contradiction think him the same man with *Susac* who conquer'd *Rehoboam*; but if he could swallow such a contradiction as this involves in matter of chronology, his testimony would be of no worth, much less fit to be the foundation of a new method of *Ægyptian* chronology, being inconsistent at once with himself, and with so many considerable testimonies as I have produc'd against placing *Sesostris* in the time of *Rehoboam*.

I have done with the consideration of *Josephus's* testimony; and must now consider what Sir *J. M.* offers us from the testimony of the *Ægyptian* priests deliver'd in *Diodorus Siculus*, lib. i. cited by Sir *J. M.* p. 22. *Edit. Lips.* where he tells us, *Menes had 52 of his offspring, which succeeded him in above 1400 years, which have left no achievements that he thought worth the writing.* These Sir *J. M.* reckons to reach to *Sesostris's* time, whom he makes to erect a glorious monarchy in the fourteenth century

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tury after *Menes*. But yet *Diodorus Siculus* doth not tell us that in that century *Sesooſis*, as he calls him or as other *Sesoftris*, came: For between these 52 (who reign'd above 1400 years) and *Sesooſis*, *Diodorus* places 29 other ſucceſſions, as *Scaliger* in his *Collectanea*, with *Isaac Caſaubon* have well obſerv'd, *Euseb. Græc.* p. 355. The particulars that are given us are, 1. *Busiris*, then 8 of his line, then 12 generations of kings; then *Myris*, then 7 more generations, and after these comes *Sesooſis*. *Proteus* and *Nileus*, about whose times *Troy* was taken, are plac'd by him many generations after *Sesooſis*. Therefore this makes against Sir J. M. who will have *Sesooſis*, or *Sesoftris* to be long after the fall of *Troy*. It's certain therefore that *Diodorus* never design'd to favour ſuch a project of *Ægyptian* chronology as Sir J. M. hath contriv'd; and he knew this too, for he being to deſcend to particular Kings leaves *Diodorus*, (as in this caſe all wiſe men muſt) with his numbers of generations without name, or time of reign, and follows better authors; but diſpoſeth them in ſuch order and times as would beſt agree with the placing *Sesoftris* in the time of *Rehoboam*, which was a Synchroniſm that he thought ſure enough, and I have declar'd  
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my best reasons why I think otherwise. Upon consideration of them together, I will forbear to add any more inconveniences which follow his *Ægyptian* chronology, still acknowledging that by many other parts of his *Canon Chronicus*, he hath oblig'd studious men to preserve for ever an honourable memory of his excellent learning.



## S E C T. V.

*Proposing ERATOSTHENES his Canon, and fixing the time of MENES, and of all his successors therein.*

**I**T is now time to proceed to the second thing which I mention'd as requisite : And that is, to propose and adhere to an *Ægyptian* chronicle of good antiquity, which is more credible and uncorrupt than I have intimated *Manetho's* to be, in the times antecedent to *Amosis*; whom I hope we have now fix'd, together with the time of those Pastors whom he expell'd. That which makes this very desirable, is, that *Manetho's* Dynasties deliver'd to us by *Africanus*, run backwards beyond the Flood, and the Creation too, as it's deliver'd in the *Mosaical* history, which is far more credible on many weighty reasons; and I have shew'd it comports well with this of *Sanchoniatho*, whom we are endeavouring to clear. Wherefore any authentick record of

of *Ægyptian* kings, that will outweigh, or at least counter-balance *Manetho's* credit, will do good service, if it be found also to agree well with both *Moses* and *Sanchoniatho* the eldest eastern writers; especially if it piece well also with the *Greek* and *Western* historians. All these valuable qualifications I find in the series of *Ægyptian* kings that reign'd at *Thebes* or *Diospolis* in *Thebais*, or the *Upper Ægypt*, which I find cause to believe was sooner planted than the *Lower Ægypt*, because it was not so subject to inconveniencies from the inundations of *Nile*; it lying much higher, and yet so as to receive great benefit, but less trouble by its overflowings. This series or *Laterculus* of *Thebaic* kings was carefully gather'd, and set in order by *Eratosthenes Cyrenæus*, in the time and at the command of *Ptolemæus Evergetes*; illustrated with a *Greek* interpretation of their *Ægyptian* names, which were commonly significant in the nature of titles. *Suidas* informs us that *Eratosthenes* was born in the 126<sup>th</sup> Olympiad, more exactly I find his birth about the 18<sup>th</sup> year of *Ptolemæus Philadelphus's* reign in *Ægypt*, *A. M. juxta Armachanum* 3738, about 265 years before the common account of *Christ's* birth, as I gather from his age and death

which the Primate hath set down. Hence we learn that he came soon after *Manetho* who flourish'd under the same king, in whose time he was born. And this gives us reason to judge that *Ptolemæus Evergetes* was no way satisfy'd with *Manetho's* accounts of *Ægyptian* antiquities given to his predecessor *Philadelphus*; for there would be no reason so soon after to set *Eratosthenes* about a like work, if he had not expectation that he would mend the performance of *Manetho*.

Moreover, I consider that *Manetho* being an *Ægyptian* priest, and therefore partially inclin'd to the antiquity and honour of his countrie's religion, above the antiquity of either *Greek*, or *Phœnician*, or *Jewish* religion, had a strong temptation to favour it, by easily believing himself and recommending to others faith the priests traditions favourable thereunto; which priests we find by *Herodotus* before him, did claim such extravagant antiquity, but shew'd him no authentick records thereof, only a great number of old statues, which could give no sufficient proof of their pretensions. And in *Philadelphus's* time, when the *Greeks* power in *Ægypt* was but newly settled, it was not safe for the king to oppose their extra-



extravagant claims of antiquity, but rather to connive at 'em. *Ptolemæus Evergetes* might better do this, when the *Greeks* interest in *Ægypt* was grown stronger, and confirm'd; and when by the help of the famous library that *Philadelphus* had gather'd, clearer evidence might be produc'd out of the records therein contain'd, and to be seen; among which the *Mosaical* history was one. This library *Manetho* doth not pretend to have search'd, but flies to *the Adyta of Ægyptian temples, where he pretends the second Mercurius or Agathodæmon laid up books translated after the Flood into the Greek tongue in hieroglyphick letters, out of ἱεραὶ, characteriz'd in the holy dialect in hierographical letters by the first Mercury.* So *Eusebius's* chronicle tells us *Manetho* affirm'd to *Ptolemæus Philadelphus*. Here all is dark, and full of grounds to suspect fraud. But our *Eratosthenes* being keeper of the known *Alexandrian* library, could easily both inform himself, and satisfy others by what authority of books he compos'd his catalogue of kings which he left us. Besides, *Josephus* hath assur'd us that *Manetho* sometimes follow'd good records, and sometimes fables, which he refutes in his first book against *Apion*. But *Eratosthenes's* cre-

dit is unblemish'd, his education not entangled with the interests of *Ægyptian* religion, and his learning great and diffus'd, as may be seen in *Suidas*, and *Vossius de Historicis Græcis*. Hence they assure us he was sometimes call'd a second *Plato*, sometimes *πρωταθλον*, as a man fit to strive for the mastery in all games of learning. Most commonly he was call'd *Beta*, all allowing him to be the second in learning, (so *Suidas* interprets this name given to him). It's likely many kept the first place for themselves, who yet would allow him to be next; which may make one think that he really deserv'd to be call'd *Alpha*.

My learned friend Dr. *Gale*, in his preface to some *Greek Opuscula*, which he caus'd to be printed at *Amsterdam*, A. D. 1688. hath with great diligence collected a catalogue of all *Eratosthenes's* works mention'd by the ancients, which will demonstrate him to be a man of most stupendious learning and industry. One of 'em was call'd chronology, of which I conceive our *Laterculus* to be a part; this work he affirm'd to be cited by *Cicero*, *Dionysius Halicarnassensis*, *Censorinus*, *Clemens Alexandrinus*, *Eusebius*, who were men of such exact judgment, that they would not cite  
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an inconsiderable author. This work of his, I believe, contain'd his greatest antiquities, because there is a distinct work of his mention'd, *De Olympionicis*, which might refer less antiquities to the several *Olympiads* which came in after our *Laterculus* ends, above 400 years: Besides his book *de Octoeteride*, which imports him skill'd in the technical part of chronology. The rest of his works, which respect almost all the *Encyclopædy* of learning may be seen in the Doctor's Preface; although the injury of time hath destroy'd most of 'em, their titles only remaining.

I like the *Laterculus* which we have of him so well, that I wish we had much more of it; but my business is to make the best use that I can of what we have, though it be but little. It comes to us through *Apollodorus* his *Chronica*, cited with honour by *Marcianus Heracleota* his contemporary, and by *Clemens Alexandrinus*, and by *Eusebius*; from whence, or from *Africanus*, whom *Eusebius* often transcrib'd, *Georgius Syncellus* inserted it into his works near 900 years ago; whence *Scaliger* put it into his *Greek Eusebius*, and into his *Isagogic canons*, affixing his *Julian* period, and some other characteristics thence deduc'd:

but not so happily as I hop'd and wish'd. I am glad that I can add to the honour of this *Eratosthenean Canon*, that the learned Sir *J. Marsham* hath given it his testimony, which because it's given with great judgment, I will transcribe in his words. *Est hoc Eratosthenis Laterculum venerandissimum antiquitatis monumentum, & ad stabilienda Ægyptiorum tempora imprimis necessarium.* To which I shall only add *Syncellus's* affirmation, that *Eratosthenes* took these things out of the *Ægyptians* own books; in which concern there is great reason to believe that he chose the books or records of most undoubted credit, that he might best satisfy the king, by whose commands he undertook the work.

*Syncellus's* words in *Scaliger's Greek Eusebius*, p. 25. l. 25. concerning *Eratosthenes* are remarkable, λαβὼν ἐκ τῆς ἐν Διοσπόλει Ἱερογῶνυμνείων; they import, *he had 'em from the sacred Archives in Diospolis, or Thebes it self.* So that he did not only search the *Alexandrine* library, whereof he was keeper (and we may be sure he neglected not the records constantly in his own power;) but he had these from the *Upper Ægypt's* metropolis, which was the royal seat of the kings whose names he gives us. And I doubt  
not

not but *Syncellus* had this from *Eratosthenes*'s own words, since of his own knowledge he could not affirm it, and he had no temptation to feign it to serve any hypothesis of his own: For his notions lay quite another way than that which this *Laterculus* leads unto. And he chose to preserve the memory of these *Eratosthenean* kings, tho' he there refuses to record 53 other kings, which *Apollodorus* only mention'd; and therefore I believe he valu'd *Eratosthenes*'s evidence much above that which bore on the single credit of *Apollodorus*.

For he was a man of very great learning and industry, and had the best records in the royal *Alexandrine* library, and of that at *Diospolis* also at his service, was not byass'd by the interest of *Ægyptian* religion to feign any thing in favour of its antiquity, as I have shew'd *Manetho* was. He was not guided by the pretended interpretations of *Siphoas* the second *Mercury*, who by this canon appears to have liv'd about 900 years after the first *Mercury Athothes*, and might easily either mistake in unriddling the hierographic letters of the first, or might forge what he pleas'd, and yet pretend to derive it from 'em. Besides, it's remarkable that *Manetho*'s assertion, that the second *Mercury* de-

liver'd all from the first, is incredible and impossible to be true: For it was impossible that the first *Thoth* or *Mercury* could write all that history of succession that was in about 900 years between him and *Siphoas* the second *Mercury*. He must prophesy of things to come long after his own death, and not write a history of men that were not yet born. Moreover, there is no evidence that the second *Mercury* reigning in *Thebais* could write in the *Greek* language, as *Manetho* saith he did; since he liv'd before the *Trojan* war, before which time there appears not to have been any considerable correspondence between *Ægypt* and *Greece*; altho' some exiles from *Ægypt* might fly thither, as in *Danaus's* case is confess'd. Other arguments might be added to shew great reason to suspect *Manetho* rather than *Eratosthenes*, but what I have said seems abundantly sufficient.

Nevertheless I doubt not, but that to impartial readers, the good correspondence which *Eratosthenes's* Canon keeps (as I will now shew) both with the *Mosaical* history, and with the *Greek* chronology, will recommend it most effectually, and make it to be much more valued than *Manetho's*; which in the times before *Amosis* or *Tethmosis*,  
for

for the space of near 4000 years holds no correspondence with any other history, being founded only in such stories as heathen priests pretended to have out of their *Adyta*, which no body could search but themselves. And tho' these priests stories agree not with each other, different accounts being found in *Herodotus*, *Manetho*, and *Diodorus Siculus*; yet all from priests, and all different from each other, and from *Eratosthenes's* catalogue taken out of the publick royal library, carefully furnish'd at great charge with the most authentick records; which therefore we will adhere to. And we will add from *Syncellus*, p. 147. *Editionis Goar*, that *Eratosthenes* receiv'd his instructions from the ἱερογραμματεῖς in *Diospolis*; they may be translated the sacred scribes in *Thebes* of *Ægypt*.

To prepare us to the right understanding of this *Eratosthenean* catalogue of *Theban* kings, and all their times, I must intreat my reader to observe a note or observation affix'd to the ninth king thereof, whose name is *Mares*, interpreted *Heliodorus* in *Greek*, in these words, Παρ' Αἰγυπτίοις ἐτύχανε ἡ βασιλεία καθ' ἣν ἐβασίλευσαν Θηβαῖοι ἔτη ρξ ἐν τοσούτοις ἀντιστάταις ρξ; which signifies, *that then was among the Ægyptians* (that is, of the

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the *Lower Ægypt* distinguish'd from *The-*  
*bais*) the 16<sup>th</sup> *Dynasty*, wherein *Thebans*  
*reign'd* 160 years in some copies, but in o-  
thers 190 years. This note neither *Scali-*  
*ger* in his accounts, nor *Sir J. M.* in his,  
seem to have duly observ'd, both framing  
their tables so as cannot consist therewith:  
For both of 'em place the *Theban* *Dynasty*  
over the *Lower Ægypt* after the last king of  
this catalogue *Amuthantæus*, as *Sir J. M.*  
writes him; *Scaliger* in *Latin* writes him  
*Amuthbartæus*, in *Greek* *Ἀμυρβαῖος*. And  
though *Scaliger* did not sufficiently consider  
this note to follow it in his calculations,  
yet he is to be commended for his diligence  
and faithfulness in setting it down just after  
the place where he names *Mares* in his  
*Greek Eusebian* chronicle, p. 18. l. 34.

After I had finish'd this discourse, I had  
an opportunity to consult the edition of  
*Syncellus*, which is given us by *Jacobus*  
*Goar*, wherein I find that this note is left  
out in p. 96. And moreover, in his notes  
p. 521. he accuseth *Scaliger* as adding it of  
of his own invention. But I confess I have  
more confidence concerning *Scaliger's* in-  
tegrity in transcribing the manuscript of  
*Syncellus*, than I have concerning *Goar's*, and  
am encourag'd to continue my value for  
this



this note as deriv'd from *Eratosthenes* by *Syncellus*, and from him by *Scaliger*, because I find that the distance between both the first and last kings in this catalogue being plac'd according to it, and the first Olympiad following them, will better agree with *Dicaearchus*; and their distance from the *Cataclysmus prior*, the great deluge before 'em, will better agree with *Varro's* chronology which follows, than the placing of the *Theban* kings doth that's given us in the tables of *Goar*. And moreover, *Goar's* only objection against the truth of this note, is founded in a supposition that the time of *Amosis's* reign in *Ægypt* was the same with that of *Moses* conducting *Israel* out of *Ægypt*; which I have shew'd to be a gross error in chronology.

But I confess the note is something too short, and the numbers expressing the time of the *Theban* Dynasty are ambiguous, or rather corrupt, for the biggest of the two are too little; however, by diligent comparing the *Theban* Dynasty with what we have more perfectly in *Africanus*, and especially in *Josephus*, the number may be corrected as we have done already, having found 333 years in the *Theban* Dynasty. But this doth not hinder us from observing that in the  
time

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time of *Mares*, or at the end at farthest of his reign, he informs us that the *Theban* Dynasty in the *Lower Ægypt* began. And although he calls this Dynasty the 16<sup>th</sup>, which in *Africanus's* epitome of *Manetho*, is call'd the 18<sup>th</sup> Dynasty: Yet we may understand that he certainly means the first Dynasty, wherein *Thebans* govern'd the *Lower Ægypt* upon the expulsion of the Pastors who were in the 15<sup>th</sup> Dynasty. *Africanus* indeed tells us of two Dynasties more, viz. 16<sup>th</sup> and 17<sup>th</sup> of Pastors, but he gives no names of kings in 'em; and as *Eusebius* passeth 'em both over, so doth our *Eratosthenes* here before him, calling this *Theban* Dynasty not the 18<sup>th</sup>, but the 16<sup>th</sup>. This will be farther clear'd, by observing that in *Scaliger's Greek Eusebius*, p. 18. l. 42, and 44. the *Thebans* are affirm'd to reign in the 16<sup>th</sup> Dynasty; and *Miamun*, who was the father of *Amenophis*, and the last but one thereof, is particularly nam'd as one of the 16<sup>th</sup> Dynasty, begun by *Amosis* or *Tethmosis*. Herewith agree also the *Excerpta Latino-Barbara*, where the 17<sup>th</sup> Dynasty is made the last in *Manetho's* second tome, whereas in *Africanus* the last is call'd the 19<sup>th</sup> Dynasty.

These

These rubs being thus taken out of our way, which I suspect were the cause why our learned men forenam'd overlook'd this note, let us place the beginning of the *Theban* Dynasty in the *Lower Ægypt*, or the first year of *Amosis*, which we have taken so much pains before to settle; put it to be the same with the last year of *Mares*, and let us see what will follow thence. And this I will do, not pretending that the note now determines the last year of his reign, for it may relate to any year therein; but because one year must be determin'd for trial's sake, and this will be least trouble, and I pretend not to greater exactness than within the compass of his reign, which was 26 years; and the last of his reign is the same year with the first of *Anoyphis* who was his successor.

I will therefore according to the Primate of *Ireland's* chronology fix *Tethmosis's* beginning, or the first year of the *Theban* Dynasty in the *Lower Ægypt*, to the year of the world, according to the *Hebrew* text 2180, or of the *Julian* period 2890. Which they may use who prefer the *Samaritan* or *LXX's* numbers.

Let this number now express also the last year of *Mares*, the ninth in *Eratoſthenes's* catalogue,

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A.M. Thebans.	Anni Regni	Inferior <i>Ægypte</i> Pastors	A.M.
1849 <i>Menes</i>	62		<i>Thoth and</i>
1911 <i>Athotbes</i>	59	<i>Salatis</i>	1920 <i>the Cabiri</i>
1970 <i>Athotbes 2.</i>	32	<i>Beon</i>	1939 <i>flourish.</i>
2002 <i>Diabies</i>	19	<i>Apachnas</i>	1983
2021 <i>Pempbos</i>	18	<i>Apophis</i>	2020
2039 <i>Toegar Amachus</i>	79	<i>Fanias</i>	2081
2118 <i>Stoschus</i>	06	<i>Affis</i>	2131
2124 <i>Goformies</i>	30	<i>Thebans</i>	
2154 <i>Mares</i>	26		
2180 <i>Anoyphes</i>	20	<i>Tethmosis</i>	2180
2200 <i>Sirius</i>	18		
2218 <i>Cnubus Cneurus</i>	27		
2245 <i>Ranosis</i>	13		
2258 <i>Biyris</i>	10		
2268 <i>Saophis</i>	29		
2297 <i>Sensaophis</i>	27		
2324 <i>Moscheris</i>	31		
2355 <i>Mussthis</i>	33		
2388 <i>Pamnus Archondes</i>	35		
2423 <i>Apappus Maximus</i>	100	<i>Exodus Israelis</i>	2513. }
2523 <i>Echესius Karas</i>	1	<i>Sesostris enters Asia.</i>	}
2524 <i>Nitocris</i>	6		
2530 <i>Myrtens</i>	22		
2552 <i>Thyosimares</i>	12		
2564 <i>Thyrillus</i>	8		
2572 <i>Semphucrates</i>	18		
2590 <i>Chuter Taurus</i>	7		
2597 <i>Meres Philosophus</i>	12	<i>Inventor of Elements of Geomet.</i>	
2609 <i>Choma Ephtha</i>	11	<i>Laert. Vita Pyth. Maker of the</i>	
2620 <i>Anchunius Ochry</i>	60	<i>Lake and its Pyramid; dy'd a-</i>	
2680 <i>Penteathyris</i>	16	<i>bout 900 years before the times</i>	
2696 <i>Stamenes</i>	23	<i>of Herodotus, l. ii. c. 13.</i>	
2719 <i>Sistofichermes</i>	55		
2774 <i>Maris</i>	43	<i>Sanchoniatho flourishes, accord-</i>	
2817 <i>Siphoas Hermes</i>	5	<i>ing to Porphyry, before Siphoas,</i>	
2822	14	<i>tho' others say later.</i>	
2836 <i>Phruron vel Nilus</i>	5	<i>Troy taken, 436 years before</i>	
2841 <i>Amuthartens</i>	63	<i>Olympiads began, Dicæarchus.</i>	
3228	-	<i>Olympiads begin.</i>	
3251		<i>Rome built, according to Varro.</i>	

*Erasto-*

*Eratoſthenes's* table being thus determin'd to the years of the world by the help of this note, which I believe *Syncellus* had from him along with the table, and did not add it as his own judgment, becauſe he himſelf reckons another inconſiſtent way; it remains therefore that we now conſider what concurrent evidence we can find, that may give us farther aſſurance that this note was true, and that we have plac'd our numbers ſo as not to be far from the true time of *Menes*, *Thoth*, and the reſt in the catalogue.

The chief heathen teſtimony, and of greateſt antiquity that I know which precisely determines the time, is a paſſage of *Dicaearchus* the ſcholar of *Ariſtotle*, as *Athenæus* and *Suidas* affirm, who muſt be therefore rather elder in time than either *Eratoſthenes* or *Manetho* himſelf. He alſo was an hiſtorian ſo conſiderable, that his book concerning the government of the *Spartans*, was every year publickly read before the *Lacedæmonian* youth in the *Prætorium* of their *Ephori*, as *Suidas* informs us. And our learned Sir *J. M.* hath honour'd him with a great character, *Ille inter primos chronologiæ Græcæ parentes habendus eſt*. The place is preſerv'd to us by the ſchoſiaſt on *Apollonius*

*Argonautic.* l. iv. §. 272. He there affirms that from the reign of *Nilus* unto the first Olympiad are 436 years.

And his numbers determining this interval, are more credible than those he hath given to other intervals, because they relate to times nearer his own, and next of all to the time which *Varro* calls historical time, and respect the most fix'd Parapegma of the *Greeks* among whom he liv'd, and for whose use he wrote: Yea, this whole interval is very near the same with a known interval among the *Greek* chronologers, viz. the distance of time between the taking of *Troy* and the first Olympiad. Therefore I may justly adhere to *Dicaearchus* in this interval, and as justly relinquish him in his two other intervals, wherein he hath no such concurrent evidence, either from the *Greek*, or from the *Ægyptian* histories.

Now this king *Nilus* being the last but one in our catalogue, we learn from this testimony how long before the first Olympiad he liv'd in *Dicaearchus's* judgment, and by consequence we may gather how long every one of 'em liv'd before the first Olympiad, which is a time agreed on by the general consent of chronologers to have been 776 years before *Christ's* birth, and  
to

*and the time of MENES, &c.* 435

to be the 3938<sup>th</sup> year of the *Julian* period, wherein the Primate of *Ireland* and Sir *J. M.* agree. Now to evince that this comes within less than half a century of agreeing with the place which I have assign'd to *Nilus* or *Phruron*, according to *Eratosthenes's* note, we must find the interval of time between the beginning of *Menes* and the end of *Nilus*, by adding their reigns together, or briefly by my numbers. Subduct 1849 from 2841, there remains 992 the interval: add hereunto 436, *Dicaearchus's* interval, the sum is 1428, the interval between the first Olympiad and *Menes's* beginning; deduct this from 3938, the place of the first Olympiad in the *Julian* period, there remains 2510, the number in the *Julian* period when *Menes* began according to *Dicaearchus*. Deduct 710 from 2510, there remains 1800, the year of the world belonging (according to *Armagh's* account) to the year 2510 in the *Julian* period. So that hence we may gather, that if we will follow *Dicaearchus* rather than the note of *Eratosthenes*, we must place *Menes*, and all the rest of the catalogue 49 years sooner than by following *Eratosthenes's* note we have done, for 1800 is so much less than 1849.

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It's thought by Sir *John Marsham* and others, that the number 436, which *Dicaearchus* puts for the distance between *Nilus* and the first Olympiad, is intended by him to be the year from the sacking of *Troy* to the Olympiads; and that he intended to affirm *Nilus*'s end to be contemporary with the taking of *Troy*. If this be admitted, since 'tis certain that *Eratosthenes* thought there were but 407 years in that interval, then this is 29 years less than *Dicaearchus*'s account; and if 29 be taken from 49 there will remain 20. So that there will be but 20 years difference between these two accounts, the first whereof is from *Eratosthenes*'s note on *Mares*'s end, and the last from the end of *Nilus*, put contemporary with *Troy*'s fall.

It establishes my belief much, that we are by these means come near the truth, that I find *Censorinus* relate from *Varro*, that the distance between the *Cataclysmus prior*, the great Deluge, and the Olympiads beginning, was about 1600 years, from which time neither of these two accounts do much differ, as not only *Manetho*'s accounts do, but also those of *Diodorus Siculus* and *Herodotus*. *Varro* certainly knew the accounts of the *Ægyptian* antiquities in *Herodotus* and others to exceed his 1600 years, yet he gave  
not



not any credit to 'em, else he would have assign'd a much greater distance between the Flood and the Olympiads, which is call'd by him χρόνος μυθικός; because for want of clear history so precise an account of that time could not by him be determin'd, as was in later intervals; and his *Cataclysmus prior* is not to be understood of the *Ogygean* Flood in a little part of *Greece*, because the *Mythic* time is not thereby bounded, but reaches to the times of *Cælus* and *Cronus*, long before *Ogyges*.

But because I take *Eratosthenes*, though a little later, yet to be a much more authentick author in the matter of *Ægyptian* antiquities, for reasons already mention'd, I stick rather to him. Notwithstanding this difference of 49 years between *Dicæarchus* and *Eratosthenes*, yet both these authors are useful to my end, to oppose the extravagant account of *Manetho* that runs several thousand years beyond them both. 2. It may be oppos'd also to Sir *John Marsham's* account, who placeth *Menes* in the head of four kingdoms in *Ægypt*, within four years after the Flood, about 140 years before this account deduc'd from *Dicæarchus*, without any express authority from any ancient writer, beside those which I have answer'd;

which were reasonings from remote authorities insufficient to bear the weight laid upon 'em. 3. It may serve to prove convincingly that in all the space of 992 years, which is fill'd up by the reign of 37 kings in *Eratosthenes's* catalogue, before *Amuthartæus*, there was no chasme or great times of *interregnum*, or reign of many kings whose names are lost; for if such accidents had fallen out in this case, the difference between the accounts of *Eratosthenes* and *Dicæarchus* would probably have been much greater than 49 years, which is all that we find.

4. I have observ'd that the times of all these kings added together, amount to but 1055 years, but in *Syncellus* the sum is said to be 1075; wherefore I suppose that either he sum'd them up amiss, or there hath been some error in transcribing or printing that sum, for the particular reigns given us, carefully added together, amount to 22 years less than his sum.

5. I may note also, that if we remove the Synchronism between *Amosis* and *Mares* nearer towards the beginning of *Mares*, which the generality and indefiniteness of the note on which we build would permit, this inconvenience would inevitably follow; that the difference between *Eratosthenes's* account,

account, and that founded on *Dicæarchus*, will grow just so much greater as the remove is made from the last year of *Mares*. To avoid this therefore I stick to my first choice of fixing the Synchronism there, and I am encourag'd so to do, by observing that *Anoyphes* the successor of *Mares*, whose first year is the same with *Mares*'s last, is by *Eratosthenes* said to be υἱὸς Πίνου®, which I cannot better understand or interpret than thus, that he was his son, and as copartner held a share or part in the empire or kingdom with another prince. And this may best be understood, if we conceive that he held *Thebais*, or the upper parts of *Ægypt*, when *Amosis* or *Tethmosis* held all the *Lower Ægypt*, which we find in *Manetho* preserv'd by *Josephus* that he at this time did, by first joining with those in the *Lower Ægypt* to expel the Pastors, and afterwards settling the *Theban* Dynasty there, so call'd, because he and his successors were originally *Thebans*, comers from *Thebais*, which is the chief province or *Nomus* of *Upper Ægypt*.

• 'Tis confess'd that the father of this *Amosis* or *Tethmosis*, is expressly in *Josephus* call'd *Halisphragmuthosis*, and that this name doth not appear among the *Theban* kings,

440 *Of ERATOSTHENES's Canon,*  
or *Diospolites*, either in *Eratosthenes* or  
*Manetho*, or any other author that I know,  
which hath made me sometimes suspect  
that he was some great officer entrusted by  
the *Theban* monarchy, near the *Lower Æ-*  
*gypt*; and that he fell off from his own  
prince, and by confederating with those in  
*Lower Ægypt* to expel the Pastors, up-  
on his success in that attempt, so far as to  
shut 'em up in *Abaris*, his son after his death  
perfecting the conquest, found means to  
make himself an absolute monarch over the  
*Lower Ægypt*. Nevertheless, it's possible  
also that *Halisphragmuthosis* may be but an  
honourable title belonging to *Mares*, which  
is expounded *Heliodorus*, and that's a title  
too. I guess also that the *Ægyptian* month  
*Pharmuthi* bore much of his name, as he  
had been their great benefactor, as *Mesori*  
and *Thoth* bear the names of their founders  
*Mizraim* and *Thoth*.

If this be admitted, *Amosis* will be a bro-  
ther of *Anoyphis*, and these two will share  
*Ægypt* between 'em. In this want of evi-  
dence from records, let the reader take  
what conjecture he thinks most probable:  
But as to the time, which only we under-  
take to state, and main matter of fact, I  
think I have produc'd sufficient evidence to  
prove

prove that this *Mares*, the ninth king in *Eratosthenes's* canon, was contemporary with *Amosis* the expeller of the *Phœnicians* out of *Egypt*; and that by reckoning backwards from *Mares*, the years of his predecessors given by *Eratosthenes*, we may determine the beginning of *Menes* or *Mizraim's* reign, which was our chief enquiry. For this proves *Eratosthenes's* canon to begin with the son and grandchild of *Cronus* or *Ham*, viz. *Mizraim* and *Thoth*, in whose reigns *Sanchoiatho's* fragment ends. And so by this means we have obtain'd determinate years of the world (according to the *Hebrew* account express'd by the Primate of *Armagh*) for the first founders of the *Egyptian* monarchy, which years are not express'd either by *Eratosthenes* or *Sanchoiatho*, who only gives us generations succeeding each other. Yet because his numbers of generations are the same with those in *Moses's* *Genesis*, we may according to our postulate, estimate the generations of *Cain's* line antecedent to the time of *Cronus* and *Ouranus*, who both liv'd in the Flood, to have run parallel with the times of the generations in *Seth's* line which are express'd in *Moses*; and so, with allowance of some latitude, the years of the world belonging

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longing to *Seth's* line may be apply'd to *Cain's* line in *Sanchoniato*, to give some light thereunto by help of this back reckoning, as it did before by reckoning from *Protagorus* the first man.

The reader may perhaps be tir'd with the laborious calculations of this section, therefore I will in the end of it divert and entertain him with some more easy observations, wherein his fancy may sport it self in a liberty of conjecturing, there being no other way left whereby we may reconcile those different names, whereby several authors seem to mean the same person, whose time is determin'd in our *Eratosthenean* table consistently with scripture accounts, but in our authors very differently represented. I will attempt to give a few instances, whereby it may appear that there is some correspondence between these *Eratosthenean* names, and the names given to *Ægyptian* sovereigns by other writers. The reader may see that the difference is not great between these.

*In Erato-*

*sthenes.*

1. *Sirius.*

2. *Rauosis.*

*In Manetho.*

1. *Soris.*

2. *Ratoises,*

3. *Mosche.*

- |   |   |
|---|---|
| 3. <i>Moscheres.</i>  | 3. <i>Mycerinus Herodot.</i> builder of a great pyramid call'd <i>Mencherres</i> in <i>Manetho</i> , <i>Mencherinus</i> in <i>Diodor.</i>   |
| 4. <i>Saophis.</i>  | 4. <i>Supis</i> , <i>Manetho</i> affirms he built the greatest pyramid, and ascribes to him the sacred book, which he boasts he had gotten as a rarity, and a great prize.                                      |
| 5. <i>Siphoas</i> ,<br>or <i>Hermes secundus.</i>   | 5. This book seems to me to belong to <i>Siphoas</i> in <i>Eratosthenes</i> , and <i>Manetho</i> in his epistle to <i>Philadelphus</i> , intimates he receiv'd instructions from him.                           |
| 6. <i>Sensao-phis</i> , or <i>Saophis secundus</i> ; <i>Sen</i> I derive from שָׁנָב <i>Shanab.</i> | 6. <i>Methusuphis</i> in <i>Manetho</i> answers <i>Saophis secundus</i> , the first syllable <i>Metb</i> seems deriv'd from מֵת, signifying <i>post</i> , or one that follow'd after a prince of the same name. |

7. *Nitocris* is a queen's name, that all writers of *Ægyptian* story agree in, and the etymology thereof answering *Eratosthenes's* interpretation is in *Bochart*, and many others.

Lastly,

Lastly, Whereas *Nilus* and *Phruron* stand near the end of this catalogue as names of the same men, I crave leave to suggest that I believe his true eastern name was *Nilus*, which I deduce from the eastern word *נחל Nachal*, *possedit, custodivit*. And I take *Φεργων* to be *Eratosthenes's* interpretation thereof in *Greek*, which is by the carelessness of transcribers plac'd first in *Syncellus*. There are such interpretations annex'd to most of this catalogue; and *Salmasius* in his epistles to *Golius* owns 'em all to be good, and consequently the work to be genuine; some of 'em he hath particularly deduc'd from the *Coptic* language. I hope some learned man will do the like for all the rest; I have undertaken only the chronology thereof.

Having thus shew'd some connexion of the *Ægyptian* Canon with the Olympiads, which are the best rule of the *Greek* chronology: I will briefly suggest what connexion they have also with the *Roman* chronology, which is regulated by the years *ab Urbe conditâ*, from the building of *Rome*. This I shall do by the help of the same *Παραpegma*, or fix'd time of *Amosis*, which I have before settled to be coincident with *Mares's* last year, and with the time of *Inachus*



chus the founder of the *Argive* kingdom. Now our Primate informs us from *Varro*, the most learned *Roman*, that the beginning of the city, and of *Romulus's* reign, was 1102 years after *Inachus's* beginning, which was about 32 years before our *Amosis*. So by our accounts, *Varro's Palilia*, or Feast to *Pales*, in which *Rome* was begun to be built, will fall out about 1402 years after *Menes's* time, or the beginning of the *Ægyptian* monarchy: But by *Dicæarchus's* account the time is somewhat longer.

But these Papers are swell'd to a bulk greater than I intended; and I consider that the end which mov'd me to enquire into these *Ægyptian* antiquities, was the finding out the time when *Mizraim* (whom *Syncellus* affirms to be *Menès*) began to reign, as also the time of *Thoth's* reign. Now I have found these things which belong'd to the explication of our *Sanchoniatho* and *Eratosthenes*, I am not oblig'd to look any farther into these *Ægyptian* concerns. I once intended to write an Appendix to this discourse, and therein to give my thoughts farther about the 14 first Dynasties of *Manetho*; but I am discourag'd from prosecuting that design, by the evidence I have found and given, that there is much forgery in the case,

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case, and that chiefly upon design to make their worship of beasts, as the living images of their gods, more ancient than really it is.

But because the fixing this time of *Menes* is of such consequence to the clearing of both *Eratosthenes* and *Sanchoniatho*, I will in the last section superadd to these, which I confess to be my principal proofs, some others which seem to me of moment, and worthy to be consider'd as concurrent evidence with that already given from *Sanchoniatho*, *Eratosthenes*, *Dicaearchus* and *Varro*.



## S E C T. VI.

*Containing Testimonies concurrent about  
the time of MENES.*

**H**ERE I will place first an argument of approximation, which I draw from the *Mosaical* history. *Mizraim* or *Menes* being the son of *Ham*, must be thought to be born near the time that's assign'd by *Moses* to *Arphaxad* the son of *Shem*, from which time all other accounts draw him too far; and this not only the *Hebrew*, but the *Septuagint* and the *Samaritan* agree to be the second year after the Flood, which in the *Hebrew* numbers must be express'd *A.M.* 1658.

Nevertheless I acknowledge that he might be born somewhat later in *Ham*'s life, which was long; but being his son, whom he plac'd first to reign in *Ægypt*, a rich country known to him, it's most probable that he was either his first born, or near him, and consequently near the time assign'd to *Arphaxad* in *Shem*'s line: Neither do we pretend

pretend to more than an approach to the time of his birth. Only we are assur'd by *Sanchoiatho's* history, that his birth was so early in *Cronus's* time, that all his life and his reign was ended before *Cronus's* death; because he expressly tells us that *Cronus* sent *Thoth* his successor to be governor in *Ægypt*, which must be after his death. This is the only place which I can find to allow some latitude in, for the different accounts that many learned men differ from each other in; some taking the numbers of the *Hebrew* text as I have done, others rather inclining to those of the *Septuagint* translation, or the *Samaritan* copy. This controversy I am not willing to undertake, but leave others to accommodate the historical evidence from other authors here produc'd, to the accounts of the *Septuagint* or *Samaritan* as well as they can. I am sure by the practice of *Eusebius* and *Africanus*, that even in the *Greek* church, where the authority of the *Septuagint* was higher than it was either in the *Roman* or *Syrian* churches, it was still held lawful and commendable to calculate times by the *Hebrew* account as well as by the *Greek*; and this is all that I have here done.

Now

Now the *Egyptian* histories agree that their first king was cut off by a violent death, before the course of nature in those times would have remov'd him. Nevertheless *Eratosthenes* explain'd by our numbers, allows him to have liv'd to the year 1911; whence if we subduct the suppos'd time of his birth 1658, his age at his death will be 253 years, which is a fair time for a man whom the *Egyptians* lament as cut off in the flower of his age; and that's above half the time that *Arphaxad* liv'd, which being 438 years, the half is but 219. And according to our numbers, the beginning of his reign will not be till he was 191 years old, which agrees well with those times wherein men's lives were so long; and there is no reason to suppose him to begin to reign when he was elder: These things make my first probable argument that *Menes's* time is not fix'd amiss. In like manner, if we take *Thoth* or *Atthotes* to be born about *Salah's* time in the *Hebrew* account *A. M.* 1693, the beginning of his reign being by our table 1911, he will not come to the throne till he be 218 years old, and he will dye aged 277; which is a good approach to the longevity of those times, though not so long as *Salah's* life, which many accidents

I i .

might

might hinder. Our table, and *Armagh's* annals, suggests one sufficient cause, viz. that *Salatis* the first king of the *Phœnicians* Pastors, was in his time set up against him; and *Manetho* in *Josephus* against *Apion*, declares him to be such a formidable warrior, as might probably shorten *Thoth's* days.

And because I believe that *Orus* (who in *Plutarch's* mythical story is affirm'd to be the son and successor of *Osiris*) must therefore be the same man with *Thoth*, the son and successor of *Mizraim* (call'd *Orus* after his consecration, to be worshipp'd because of the light or wisdom of his mind, from *Or*, which signifies that) it follows that *Plutarch's* acknowledgment, where in the *Ægyptian* mysteries he was represented as torn to pieces; this was so horrid a thing, that he confesses he left out this *ἀνεκδιόγου* in his narrative, as a calamity which the *Roman* ears could not bear to be said concerning a God: It follows, I say, that the *Ægyptians* did own that their *Orus* or *Thoth* was cut off by a violent death, and consequently did not live so long as by the course of nature he might have done in those times, being grandson to *Ham*; for *Salathé* the grandchild to *Shem* liv'd 433 years. These intimations in the *Ægyptian* history, that

that their *Menes* and *Thoth* liv'd in an age of the world, wherein death at 253 and 277 years old was counted untimely death, are good proofs that *Menes* and *Thoth* liv'd not much after the Flood. For there is no example in Scripture of a man that liv'd 200 years, if he were born 230 years after the Flood, according to the *Hebrew* account, as far as I remember; unless *Job* may be excepted, whose age some think was doubled, by a miraculous recompence to his patience.

In the second place, I will propose a passage in *Josephus's* antiquities, lib. viii. c. 2. p. 268. after the middle of that long chapter. There he having spoken amply of *Solomon's* buildings, and mention'd his marriage with the daughter of *Pharoah*; he gives the reason why the *Ægyptian* kings then were call'd by that name, because that name in the *Ægyptian* language signifies the king; and asserts that title had been born by all the *Ægyptian* sovereigns from *Minæus* who built *Memphis*, and liv'd many years before our forefather *Abraham* unto *Solomon's* time, more than 1300 years having pass'd between 'em. Here I doubt not but *Minæus* means *Menes*, because he is distinguish'd by a sure mark as the founder of *Memphis*, which *He-*

*rodotus* expressly testifies that *Menes* built, *lib. ii. c. 99.* And *Manetho* in *Africanus* affirms his son *Atthotes* Built a palace in it, which supposes the city first built, and no king was before him but *Menes*. Sir J. M. suggests; *Urbs ipsa conditoris nomen retinere videtur*; intimating, I suppose, that *Memphis* is a contraction of *Menephis*, *n* easily passing into *m*, as *Böckart* hath noted. Dr. *Castle* in *Moph*, it's *Hebrew* name, (perhaps contracted from *Menoph*) informs us that in *Coptic* it's call'd *Manphtha*, the *n* being there retain'd; and *Moph* and *Noph* are promiscuously taken; because *m* and *n* are so often-interchang'd. The *Turks* call it *Mitzir*, sticking rather to the *Hebrew* name of *Mizraim* its founder, than to *Menes* that's most us'd among the *Greeks*.

And indeed the change which *Josephus* hath made is only in a vowel, and the termination, which the learned know are chang'd very arbitrarily. *Plutarch. de Iside* calls this man *Minies*, *Diodorus Siculus* calls him *Μην* or *Μηνᾶς*; *Pliny* calls him *Meno*, the *Excerpta Latino-Barbara* in *Scaliger* call him *Mineus*; in all, the first king, or *Pharaoh* in *Ægypt*, is meant a sure character of *Mizraim* or *Menes*: And *Josephus* tells us he was not much above 1300 years before *Solomon's*



mon's marriage with the then king's daughter, which gave occasion to his enquiry. This marriage is fix'd by the Primate of *Armagh* to P. J. 3700, from whence subduct 1300, there remains 2400; which falls far short of *Manetho's* account, something short of Sir *J. Marsham's* account, and therefore contradicts 'em both. But I confess it falls above 100 years beyond my account, for it reaches the year of the world 1690, which answers 2400 in the *Julian* period. Wherefore I consider'd what reason made *Josephus* reckon above 1300 years from *Menes* to the beginning of the temple; and by looking back towards the beginning of the same chapter, I found by comparing his accounts there, that he allow'd 592 years from the departure out of *Aegypt* to the first building of the temple: But this is too much by above 100 years, as is clear by 1 *Kings* vi. 1. where it's affirm'd to be but 480 years after the departure from *Aegypt*. Wherefore rectify this mistake, and *Josephus's* 592 years will be but 480, which is 112 less; and deduct 112 from 1300, there will remain but 1188; and the marriage of *Solomon* with *Pharaoh's* daughter was two years before that; so from *Menes* to this marriage is but 1186 years. Wherefore from P. J. 3700, sub-

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duct 1186, there remains 2514 of P. J. belonging to *Menes*; this answers the year of the world according to *Armagb's* account 1804. This year falls between the two accounts that I deduc'd from *Eratoſthenes*, and from *Dicæarchus*, differing but four years from *Dicæarchus's* accounts, and coming by ſo much nearer to *Eratoſthenes's*, and it's but 12 years earlier than the Pimate ſets *Mizraim*.

Such another approach to the beginning of the *Ægyptian* kingdom after the Flood, and before *Abraham's* time, may be deduc'd from *Joſephus's* account of the time of *ſolomon's* building his temple, given near the beginning of the ſame chapter. For he there tells us it was 1020 years after *Abraham's* coming into *Canaan*, and 1440 years after the Flood. Subduct 1020 from 1440, there remains 420 years between the Flood and *Abraham's* coming into *Canaan*. It's certain the *Ægyptian* kingdom began in that interval, which is calculated very near agreement with the *Hebrew* numbers which I follow; and ſo doth alſo his interval which immediately follows, where he ſaith that the temple was built 3102 years after the firſt man *Adam*. For ſubduct its diſtance from the Flood, which he makes 1440 years,

years, out of 3102, there remains 1662, which differs but six years from the *Hebrew* account; whereas if he had follow'd the *Samaritan*, or the *Septuagint* account, he must have differ'd much more. Now, because the *Ægyptian* kingdom began in *Menes*, or, as *Josephus* calls him, *Minæus* his time, and that was in the interval between the Flood and *Abraham's* journey into *Canaan* stated by *Josephus* 420 years after the Flood; we may allow about 200 years of this interval to the peopling of the world, and then *Menes's* time will agree well enough with the time which I have pitch'd upon.

Hence it appears that *Josephus's* place from *Mizraim* differs very little from that which I have found, if we correct only his mistake between the departure out of *Ægypt*, and the founding of the temple, wherein he plainly forgot the text, 1 *Kings* vi. 1. And by this liberty that I use to correct a mistake in *Josephus's* chronology, the reader will see that although I found an argument for approach to truth on his authority, in consent with others, who indeed often suggest great truths, yet I think not my self bound to justify all his affirmations about times; nor do I think it possible to

reconcile all passages in him, as we now find 'em in his books; tho' it's likely he wrote 'em better than they now are. But in the second approach founded on *Josephus's* accounts, I need not correct him at all.

In the third place I will mention a proof of *Menes's* time, taken from the determination of it, which is in *Pliny*, whom I believe with Sir *J. M.* that he calls *Meno*, *lib. vii. c. 56.* and cites *Anticlides*, as proving by ancient monuments that he liv'd 15 years before the eldest *Phoroneus*, who was brother to *Ægialeus* the first *Sicyonian* king; his time was *A. M.* 1915. Subtract 15 years from it, there remains 1900, which is somewhat above 50 years later than the time our table fixes. But this therefore is still more opposite to the pretended antiquities of *Manetho* and the priests, whom *Herodotus* and *Diodorus* seem to follow, and whom chiefly I oppose. And this is easily reconcil'd to my table, by affirming that *Menes* invented letters in the latter end of his reign, which ended *A. M.* 1911. as appears by our table, wherewith *Pliny* rightly understood fully agrees.

I will not enlarge on this argument, because I have before in this book stated the *Sicyonian* kingdom's original; and have prov'd

prov'd that the eldest *Phoroneus* must not be taken from the *Argive*, but from the *Sicyonian* kingdom, he being brother to *Als-gialeus*, as *Apollodorus* witnesses.

The fourth concurrent testimony which agrees with our tables pretty near, and consequently confirms all the times therein fix'd, because they are chain'd together by the line of succession beginning in *Menes*, shall be taken from a passage occasionally mention'd by *Herodotus*, lib. ii. near the beginning. He tells us that *Myris* had scarcely been dead 900 years when he was in *Aegypt*, &c. The time of his travelling thither I know not certainly, but his birth is fix'd out of *Gellius*, and agreed by our Prime of *Armagh*, and Sir J. M. to have been *Per. Jul.* 4230, which answers in *Armagh's* annals to *A. M.* 3520. Subtract hence 900, the remain is 2620, which year of the world falleth within 11 years of the death of *Menes Philosophus*, the 28<sup>th</sup> king from *Menes* in our *Eratoſthenian* table. And indeed this King, whose title is interpreted the Philosopher, is most likely to be the same with *Myris*, or *Maris* in *Herodotus* and *Diodorus*; yea, in *Scaliger's Greek Eusebius* he is printed *Meres*. For we find him recorded in *Herodotus*, as doing the greatest things that

that a peaceable philosophical prince in *Aegypt* could perform, for publick benefit of the land, by great water-cuts between the *Nile*, and the stupendous lake that bears his name, and brought him in a great revenue. He adorn'd their publick religion also, by building the stately northern *Portico* to *Vulcan's* temple in *Memphis*. And moreover, *Diogenes Laertius* in *Pythagoras's* life tells us, that *Meris* invented the principles of the elements of Geometry which *Pythagoras* learn'd in *Aegypt*. Now because I desir'd to know how long he was before *Pythagoras's* time of being in *Aegypt*, I found that *Pythagoras* was there *A. M.* 3457, by *Armagh's* annals, and by our table *Menrus* died *A. M.* 2609; subduct this from the former, there remain 848 years between the death of *Meris*, and the time of *Pythagoras's* studying there; and so much elder are *Meris's* principles of geometry than the time of this learned *Greek*, who settled at last in *Italy*, and was the founder of the *Italic* succession of philosophers. My pen would readily digress farther in praise of *Meris*, but I must restrain my self to consider only his time, which we have found *prope verum*, near the matter. And this being done, we can come as near to find the

the beginning of *Menes* by help of *Erato-*  
*sthenes's* canon: For by adding the years of  
the 28 first kings, the sum will be found,  
which is to be subducted from 2620. But  
the shortest way is this: From 2609, which  
is the last year of *Meres Philosophus*, sub-  
duct 1849, our tabular number of *Menes's*  
beginning, the difference is 760; this is the  
sum of all the reigns from *Menes* to *Meres*  
*Philosophus* inclusive. Then from 2620, the  
number before found, subduct 760, there  
will remain 1860, which is just 11 more than  
1849, and shews that by this account *Me-*  
*nes* began 11 years only later than we have  
plac'd him. Now this being but a small  
difference, it's a sufficient approach to a-  
greement in time with me. And the so  
near agreement in time, and name, and cha-  
racter of a philosophical peaceful prince,  
sufficiently proves that the *Meres Philosophus*  
in *Eratostrhenes*, is indeed the very  
same person with the *Mæres*, whose time is  
fix'd *propè verum* in *Herodotus*.

For *Herodotus* did not pretend to tell us  
to a year how long *Mæres* liv'd before him,  
but intimated an approach only by the  
round number 900. If he had said 911  
years before my birth *Mæres* died, then by  
finding in my *Eratostrhæan* table that his  
death

death was just so many years before *Herodotus's* birth, I had had an argument to prove precisely that all the kings times therein were rightly determin'd by my numbers, and particularly *Menes*; but since he spake only *propè verum*, I can thence only infer *propè verum* that my numbers do well determine *Menes* and other kings times. And this near concurrence of *Herodotus* with other authorities which I have cited, makes me still more to value *Eratosthenes's* canon, and the connexion of it with *Sanchoniatho's* *Thoth*; there being greater reason to regard *Herodotus's* testimony concerning this king *Mæres*, that liv'd but about 900 years before him, which he mentions as certainly known *propè verum*, than there is to believe the fables that the priests told him about kings many thousands of years before his days, whereof he acknowledges that they gave him no satisfactory proof.

I crave leave to add to these proofs this observation, that it's rationally credible that *Ægypt* should become a kingdom not before, but somewhat after *Babylon*, and not many years after it neither. Hereunto the times that I have fix'd on either *A. M.* 1849, or by *Dicæarchus's* numbers (1800, do well agree :



agree: For the surest proof of the *Babylonian* antiquities is taken from the eldest celestial observations that there were found when *Alexander* took *Babylon*. Now these reach'd backwards no more than 1903 years, yet doubtless had been made from the beginning of the *Babylonian* monarchy. Wherefore I subduct 1903 from the year wherein *Alexander* took *Babylon*, which was 3674, there remains 1771 for the year of the world when that monarchy and those observations began. This is 29 years before the account from *Dicaearchus*, or 78 years before that founded in the note of *Eratosthenes*.

And indeed I cannot doubt but the fertility of *Ægypt* was so well known before the Flood, and so soon famous after the Flood, as would induce either *Noah* to advise, or his children to undertake a journey thither to plant some part of increasing mankind in that fruitful place, as soon as the accounts I have given do affirm: but sooner after the Flood and peopling moderately of the east, they could not be.

The history of these celestial observations on which this argument is founded, is in *Simplicius* in lib. ii. de *Cælo*. Some countenance is given to this my ratiocination. 1. From that *Babylon* in *Ægypt*, which

bers, which now are commonly printed in many editions of our Bibles. I steadily resolve not to digress into the controversy about the numbers in the *Septuagint* and *Samaritan* that differ from the *Hebrew*, and from each other. Yet there is reason for me to hope that those who prefer either of these before the *Hebrew*, will not be offended at my innocent endeavours to prove that these ancient heathen historians do agree well, in the main, both with each other, and with our *Hebrew* account.

Add hereunto that *Syncellus* places the *Menes* of *Eratosthenes*, who is the only true one, 124 years after the confusion of tongues, that was by the *Hebrew* accounts *A. M.* 1757. therefore *Menes* is by him set *A. M.* 1881. but 32 years later than my number.

Lastly, in favour of the *Mosaic* accounts in the *Hebrew* text, I will add yet one approach more towards the time of *Menes* or *Mizraim*, taken from the remains we have of the *Lydian* antiquities in other Authors compar'd with *Moses*. His affirmation that *Mizraim* begat *Ludim*, *Gen.* x. 13. placing this people first of the descendents from this son of *Ham*, made me think, that in, and before *Moses's* time, and soon after the founding of the *Aegyptian* kingdom, this nation

nation was a considerable plantation. All the ancients unanimously agree *Ludim* to signify the *Lydians* in *Asia Minor*: So *Josephus*, *Africanus*, *Eusebius*, *Hierom*, *Eustathius*, and others; but without shewing the cause they refer *Ludim* to *Shem's* line rather than *Ham's*. *Bochart* moreover doth suggest some intimations that *Ludim* of *Ham's* line signify some *Æthiopians*.

I affirm that *Meon*, or *Mizraim* planted this part of *Asia*, since call'd *Lydia*, but anciently *Mæonia*, from *Meon*, as *Eusebius* owns in his *Præpar. Evangel.* It's certain that *Moses* mentions no people call'd *Ludim*, except those of *Ham's* line: But the main enquiry is, where we shall find any concurrent evidence to determine at least somewhat near the time of this plantation, and consequently of the planter. The best and nearest that I can produce, is founded in *Eusebius's Chronicon* at his number 56. He affirms that then reign'd in *Crete* one *Cres*, who was one of the *Curetes*, who brought up *Jupiter*; these built *Cnossos* in *Crete*, and the temple of *Cybele* the mother of the Gods. Now because it's evident that this *Cybele* is the great *Phrygian* or *Lydian* Goddess, nearly related to the founder of that monarchy, and it may be justly taken for grant-

ed, that this building a temple to her was after her death: Therefore the time being fix'd in which this temple was built, we shall know that she was before that, and then was dead, and consecrated to be a Goddess. Now we have a sure rule given by *Scaliger*, and generally admitted by all chronologers, that add 2697 to *Eusebius's* number here 56, the sum gives the year in the *Julian* period, which is 2753. Subtract from this 710 according to *Armagh's* method of determining the year of the world, and there will remain *A. M.* 2043. the time when this temple was built, which falleth out to be not many years after *Menes's* death, which by our table was 1911; for by subduction it appears to be but 132 after the end of his reign, who was cut off in the midst of his age, and by the course of nature in those times, he being of the same generation with *Arphaxad*, might have liv'd past the time of the building of this temple as *Arphaxad* did, who died in the year of the world 2096.

Hence it is certain that the *Lydian* monarchy was founded long before *Cybele's* temple was built; for *Eusebius Præp. l. ii. p. 58.* saith, That her father *Meon* reign'd there before she died a good while, and she  
was

was dead before her temple was built. Therefore this monarchy must be founded about the time of *Menes's* reign in *Ægypt*; so that this knowledge of the time of the *Lydian* kingdom's beginning, must lead us to a near guess at the time of beginning the *Ægyptian* kingdom, from whence the colony in the *Lydian* kingdom was sent.

Some perhaps may slight *Eusebius's* authority, because he doth not name any ancienter authors from whom he receiv'd this historical matter, with the time to which it's annex'd; but I doubt not but he had good authority to warrant him therein, tho' he names none here: For he seldom names his authors in his canon, that being but a table, not design'd for debating doubtful things, but to help the memory of things prov'd in other places. *Scaliger* in his animadversions on the place, proves this *Cres* to be own'd by *Ephorus*, a very ancient historian, quoted by *Marcianus Heracleotes*; and he adds also *Eustathius* quoting *Arrianus* for the same. I add, that *Clemens Alexand. Strom. i.* owns this *Cres*. The name *Αυτόχθων* that's given him, signifies to my understanding, only that they knew not his parents, or any elder ancestors. I doubt not but he was from the *Cerethites*,

or *Philistines*, whom I shew afterwards to be the first planters there; and *Moses* owns 'em to be *Mizraim's* posterity settled in *Canaan* when *Abraham* came thither. The fable about defending *Jupiter*, I can give a probable historical interpretation of; but pass over it, designing only to regard the time of building the temple of *Cybele*.

I am sensible that this approach taken by it self gives but a little light, in this dark part of antiquity; yet a little I thought was not to be altogether neglected: Because the stars of the least magnitude, joining their light with those of the first and second magnitude, make the night it self more clear and pleasant. This very approach hath encourag'd me so far, that I have ventur'd to guess that this *Meon* (whom *Diodorus* asserts to be the first king of *Lydia*; and *Phrygia*; and from him *Eusebius* took information) was the very same man, who in *Herodotus* is twice mention'd, (in *Clio* and *Melpomene*) and call'd *Manis*, as the eldest king of *Lydia*, ancestor to *Atys*, and so to the first royal line of the *Atyadæ*, who govern'd *Lydia* before the *Heraclidæ* and the *Mermnadæ*: The same also with *Manis*, mention'd in *Plutarch de Iside* as the *Phrygian* hero, and the very same with the *Ægyptian*

*gyptian Menes.* A small change in the vowels and termination is very common, when the same name passes into several countries and languages. Nay, I do farther believe that *Meon* is nearest the original of the name; and that *Mēn*, *Mlwa's*, *Menes*, *Manis*, and all other variations of the same man's name, are but changes of that original name; which in *Hebrew* is מֵאֵן *Meon*, signifying, when it is a noun, a habitation, or refuge; or, as a participle, it will import him that causes men to inhabit, or dwell in any place, the founder of a colony, οἰκιστὴς, in *Pausanias*, who, as prince thereof, is their refuge, and gives them places to dwell in.

The reader may see foundation for this notion in Dr. *Castle's Heptaglot*, in the root מֵן *Hon*, but more in *Bochart*, in his *Phaleg*. p. 138. whom I will not transcribe. Yet neither of them applies this to the origination of *Meon*, or *Menes*, or to the sameness of those seemingly different names. (See more of this in my notes on the general table.) Nevertheless, 'tis certain that the oldest names of those persons who were worshipped by heathens, are of such eastern extraction: And it's certain also that this *Menes* was so worshipped, as the founder;

first, of the *Ægyptian*, and afterwards of many other colonies or nations, which *Moses* himself owns to have sprung from him, particularly the *Ludim*. Agreeably hereunto, *Diodorus* speaking of him under the name of *Osiris*, saith, he did ἐπελθεῖν πᾶσαν οἰκουμένην, *pass through most of the then known and habitable world*; and because he taught 'em to sow corn, plant trees, and build houses, was every where receiv'd as a deity. To this purpose he is cited by *Eusebius*, *Præp.* p. 46. Particularly in that page he saith, he did ἐπελθεῖν τὰ καὶ τὴν Φρυγίαν ἔθνη, *pass into Phrygia, and the nations adjoining*; with which, then *Lydia* was one kingdom, as it naturally joins to it.

This is exprefs testimony that the same man who founded the *Ægyptian* monarchy, was also in *Phrygia*, and the adjacent countries, (which must include *Lydia*) to settle colonies there. And it's evident that these kingdoms must be of near equal antiquity, which are founded by the same man. Agreeably hereunto it's affirm'd by *Pausanias*, that the Phrygians did contest with the *Ægyptians* about this claim to antiquity, *Atticorum*, p. 13. And he would not have noted it, if he had not thought their claim considerable.

Besides



Besides this, *Herodotus*, p. 45. twice asserting *Manes* to be the founder of the *Lydian* monarchy, which is the same with *Menes*, puts the matter almost out of doubt. The great esteem that these *Asiatics* had of this *Manes*, may be understood by this, that *Plutarch de Iside* saith, they call'd all heroick deeds after his name *Manica*; and that some call'd him *Masdes*, which being certainly an honourable title, I consider'd what it might import. To help us here, *Hesychius* tells us, that *Μάζευς* is the title of *Ζεύς* or *Jupiter* among the *Phrygians*. Now I suppose that ζ in *Μαζεύς* being turn'd into σδ (as was usual in the *Doric* and *Æolic* dialect, which the *Æolic* migration carry'd into *Phrygia*) these kind of *Phrygians* call'd him *Masdes*, intimating thereby that he was a *Jupiter*, or great deity to be worshipped. If this be admitted, it may help in part to understand *Oromasdes*, esteem'd a good deity farther in the east. However, it's evident enough that the *Phrygians* (whom I take at the first to be one people with the *Lydians* planted by *Manes*, as I have shew'd) did, under the title of their common founder, honour the same person with a religious worship, who was so honour'd in *Ægypt* on the same account.

Add hereunto that *Dionysius Halicarnassensis*, not only owns this *Manes* to be the founder of the *Lydian* monarchy, but calls him the son of *Jupiter*, which I understand concerning *Jupiter Hamon*, or *Ham*; so that his son might inherit that title also to be *Jupiter secundus*, as he was *Crönus secundus* in the style of *Sanchoniatho*; and so *Menes* in *Eratosthenes's* *Laterculus* is expounded Διόνις, still relating to the same *Jupiter Ham* his father.

The records of this kingdom's antiquity that remain to us, are so few and imperfect, that I cannot affirm certainly that *Menes* or the posterity of *Ham* were the sole founders thereof: Yea, I have some reason from them to suspect that the posterity of *Japhet* had begun to plant there, either as soon, or perhaps before him. For I have observ'd that in *Phrygia*, which joins to *Lydia*, and is made part of *Manes's* kingdom by *Plutarch*, *Apollodorus* places *Electra*, the daughter of *Atlas*, the son of *Japhetus*, according to the *Greek* tradition; and *Teucer* at the same time, or very near, *Atlas* being *Japhet's* son, as *Manes* was *Ham's*. And I find that *Dionysius Halicarnassensis* makes *Cotys* the son of *Manes*, to marry the daughter of *Tullus*, who is call'd  
an

an *Ἀυτόχθων* of *Lydia*; which certainly imports that he was not of the same family with *Manes*, but a native of the countrey, whose parents they knew not, or would not take notice of. Whence I must collect, that the planters from *Ægypt* found some *aborigines* in *Lydia*, and intermarry'd with 'em; but got the sovereignty into their own hands, and transmitted it to their posterity the *Atyadæ*. Nevertheless, the other families there were so considerable, that they got *Phrygia* not long after into their own hands, and made it a distinct kingdom under *Dardanus*, who marry'd *Teucer's* daughter *Bateia*, and founded the *Trojan* kingdom. But the religion of these separated kingdoms was, I believe, substantially the same with the *Ægyptian* idolatry; for I cannot but think that *Ilus*, who descended from *Dardanus*, carries the remembrance of the old *Ilus*, or *Cronus*, whom the *Phœnicians* and *Ægyptians* worshipped; and the city being call'd *Ilium*, makes me think him to be worshipped there. The famous *Palladium*, guardian of the city, was the image of his daughter *Athene*, or *Pallas*. That *Athena* was *Cronus's* daughter, *Sanchoniatho* assures us, in spite of the *Greek* fables, that feign her to have leap'd arm'd out

out of a cleft in *Jove's* skull. That *Pallas* was the same with her is commonly granted, and the *Roman* city that plac'd the *Palladium* in *Minerva's* temple seems to own it; yet I know that *Apollodorus* distinguishes them, and reports, that being warlike deities they quarrell'd: But still he makes them contemporary; and intimates, that *Athena* did shape her image the *Palladium*, *Bibliotheca lib. iii. c. ii.* This being the chief idol of *Troy*, I have consider'd the description of it there given; and in *Herodian* and *Servius*, I find it to be altogether like the oldest *Ægyptian* images of their deities; it was of wood, as *Herodotus* tells us the *Ægyptian* were. It was made with the legs join'd together, as all the old *Ægyptian* statues are known to be so made: The lively parting of the legs was an improvement made afterwards by *Dædalus*. *Apollodorus's* words express it pretty well, *νῆς ποσὶ συνέσκητος*, join'd on the legs, or not parted. But the translator of *Apollodorus* hath quite spoil'd the author's sense, when he saith in the *Latin*, *Pedibus ita compositis ut quasi ambulare videretur*. The learned know that their statues were made rather like their Mummies, preserv'd dead bodies, than like walking men: And in such manner *Apollodorus*

*pollodorus* intimates the *Palladium's* legs to have been made, which makes me believe it was deriv'd from this old *Ægyptian* plantation there; for *Ægypt* is known to worship this Goddess anciently by the name *Neith*; and the temple, oracle, and feast of *Minerva* in *Ægypt*, are express'd by *Herodotus*. And I find in *Herodotus's* *Terpsichore*, a temple of *Minerva* on the *Trojan* promontory, call'd *Sigeum*, from her name *Siga*, among *Phœnicians*. *Pausan.* *Bœotic.* deriv'd from *νύ Σῆγ, clausit, sepivit*, because she was a virgin perpetually inclos'd.

I might here add also the agreement of the *Lydian* or *Phrygian* solemnities of the *Mater Deorum*, with the *Ægyptian* solemnities to *Isis*; which *Apuleius*, who understood them well, makes altogether the same, *Metam. lib. ix.* but this hath been observ'd by others already, particularly by *Sir John Marsham*.

Therefore I chuse rather to note, that when *Lycophron* call'd the *Palladium* *Φοινικὴ Θεὰ*, intimating it the image of a *Phœnician Goddess*; this is to be understood of the heathen *Phœnices*, who in the substance of their religion agreed with the *Ægyptians*, and particularly of the *Philistines* who were before *Abraham's* coming, an  
early

early colony from *Ægypt*, and are by *Moses* reckon'd among *Mizraim's* issue, as these *Ludim* are. And I shew afterwards that the *Ægyptians* pass'd into *Phrygia* through *Phœnicia*.

With the religion in both these countries is naturally coherent the form of the year us'd in them both. Now it appears in *Plutarch*, that the eldest *Ægyptian* year was but 360 days; and *Syncellus* informs us, as before is noted, that the five *ἐπαινόμηναι* were added in the time of *Affis*, or *Aseth*, the pastoral king, who, according to *Armagh's* annals, reign'd about the time that *Abraham* was call'd to offer *Isaac*, *A. M.* 2131, is his beginning. But the *Lydian* year, as appears by the discourse between *Cræsus* and *Solon* in *Herodotus's* first muse, was of the eldest form us'd in *Ægypt* before that time, and the five *ἐπαινόμηναι* were never added there; which intimates that they were planted from *Ægypt* long before that time of *Abraham*, and kept the old form of the year, when the *Ægyptians* had long taken up a new measure of annual solemnities. This argument taken as I have stated it, in conjunction with the sameness of their founder and religion, is of good force; altho'  
if

if it were separated from 'em it might be liable to some exceptions.

I must not neglect also to note, that *Herodotus* in his *Clio* mentions in *Lydia* that there were to be seen some works, I suppose he means buildings, of the *Ægyptians* and *Babylonians*, which he reports as considerable next after the monument of *Halyattes*, *Cræsus's* father, which was stupendously great. For we find nothing in history relating to the *Ægyptians* doing any great matter in *Lydia*, besides what they did in those eldest times wherein they planted colonies there, as these *Ægyptian* monuments did testify.

Agreeable to this early plantation of the lesser *Asia*, it is that *Pausanias* mentions in his *Attics*, p. 34. Edit. Francof. That he saw in the Upper *Lydia*, at a little city call'd Τημενὸς Πύλη, *Temenus's Gate*, bones, whose figure would satisfy any man that they were men's bones, but their bigness was above the now known size of men. In the same page he mentions the bones of *Asterius* in the neighbouring *Milesians* countrey, giving the dimension of his body to be no less than ten cubits long: What cubit he measur'd by he tells us not, asserting also that he was the son of *Anax*. I doubt not but  
he

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he means one of the eldest *Anakim*, whose posterity is mention'd by *Moses*. In like manner in his *Achaïcs* he affirms that the *Milefians* inform'd him, that their countrey was most anciently call'd *Anactoria*, before *Miletus* came thither from *Crete*, flying from the eldest *Minos*, and gave his name to their city, and the neighbouring countrey. Now it's certain that these *Anakim* were *Canaanites*, and being of near kindred to *Mizraim's* family, might accompany him in the first planting these *Asiatic* parts. So also in his *Attics*, p. 4. He assures us, that the countrey of the *Pergameni* neighbouring to this, was anciently sacred to the *Cabiri*, whom we know to be *Ægyptian* and *Phœnician* Deities.

This minds me of a passage in *Tully de Naturâ Deorum*, where enquiring after the *Hercules* whom they worshipp'd; yet he confesses they know not which of the six, whom he reckons up. The second, he says, was an *Ægyptian*, quem aiunt Phrygias litteras conscripsisse, who wrote the letters us'd in *Phrygia*. This man he places in great antiquity, expressly before that *Hercules*, who was of the *Idæi Dactyli*, (so call'd, because of the even numbers of fingers, meaning, as I think, six, which they had



had on their hands) who were famous in *Crete* about *Joshua's* time. Therefore I suppose he means that *Ægyptian Hercules*, who living not long after the time of *Thoth*, took care that the *Phrygian* or *Lydian* colony from *Ægypt*, should be acquainted with that great improvement by writing, which was then lately made by *Thoth* in the countrey from whence they were sent; and this seems to be the original of that learning which was among 'em; especially skill in musick, for which they were famous.

This *Lydian* colony produc'd a multitude of children in the times of the first planters; and this I take to be a farther proof of its great antiquity: For no ages after were so long liv'd; and of so robust a constitution, and so numerous in their children, as the three or four first generations after the Flood. Now that these eldest *Lydians* had a multitude of children, may be certainly concluded from this that's deliver'd to us by *Herodotus*, *Dionysius Halicarnassensis*, *Pliny*, and others, that *Tyrrhenus* led away a great colony out of *Lydia* into that part of *Italy*, now call'd *Tuscany*. And yet this *Tyrrhenus* was but the fourth from *Manis* or *Meon* in the inclusive account. 1. *Manis*, 2. *Cotys*, 3. *Atys*, 4. *Tyrrhenus*, who  
left

left his brother *Lydus* in *Asia* to govern those left behind, who from his name are said to be call'd *Lydians*.

This name must be settled some time before *Moses*, for he calls these people *Ludim*, not *Meones*, which was their first name. Now we may reasonably take it for granted, that when the colony was sent into *Italy*, they left *Lydia* sufficiently peopled, and it's manifest these things could not be done without a numerous issue in each of the three first generations: Which things taken together, I judge to be sufficient marks of the great antiquity of the *Lydians*, which I am labouring to prove.

This argument is of some use as it stands, for it helps us to fix the beginning of the line of the *Atyadæ* in the *Lydian* monarchy, by allowing a proportionable time to the two predecessors of his, which are known to be *Manis* and *Cotys*. And *Manis* may probably be asserted to begin to reign in *Lydia* about ten years before the end of *Menes* determin'd by our table. But I would willingly lay by this conjecture, if any could shew me good authority in ancient history that determin'd precisely how many years the *Atyadæ* held their sovereignty; or if any could shew me the true time when

*Tyrrhenus*

*Tyrrhenus* enter'd *Tuscany*; for this would give yet farther light to find the first planting of *Lydia*, and consequently would determine the time of *Menes* the *Ægyptian*, whom I am persuaded to be the same man with *Meon* the *Lydian* founder; because *Tyrrhenus*'s plantation was in the fourth descent from *Manes*, or *Menes*, or *Meon*, and an allowance may easily be agreed suiting to that time. But the farther search for these things I am willing to leave to others; yet will point at two ways, whereby it's probable that this colony in *Asia Minor* might pass out of *Ægypt* thither, because that may seem incredible to some, although plainly affirm'd by *Diodorus Siculus*. 1. It might pass by land through *Phœnicia*, his father's countrey. 2. By sea, or shipping, taking *Crete* in their way.

The first way is clear, because the father and son would easily agree in the design to enlarge their dominions; and *Sanchoniatho* assures us, *Euseb. p.38. D. that Cronus went about the habitable world with his daughter Athena; and gave her the coast of Attica*. Now it's plain that all *Asia* the less was in his way thither, supposing him to go by land till he came to the narrow passage of the *Hellespont* into *Greece*.

The second way as to the invention of shipping is plain also; because he informs us, that not only the beginning of that skill was invented long before *Cronus's* time, but that in his time the *Cabiri*, or *Samo-thracēs* invented improvements therein, *p. 36. A.* Yet I deny not but that sails might then be unknown, and they seem to be invented long after by *Dædalus* flying by sea from *Minos*.

I do not find express testimony determining which of these ways was first taken. It's sufficient that the fact in general is attested, and we may reasonably think that the entire settlement of the *Lydian* or *Phrygian* kingdom was not made at once, but gradually; and that at several times some might pass by land, others by sea. As to the latter passage by sea, there remain some indications. 1. That the *Philistines* who were of *Mizraim's* family, were the first planters of *Crete*. 2. That from *Crete*, and by *Samo-thrace* they pass'd into *Phrygia*.

As to the *Philistines* peopling of *Crete*, which could not be but by sea passage, I offer this evidence. 1. It's certain that they were in *Canaan*, and *Abimelech* was a king among them when *Abraham* made a covenant with him, and with *Phichol* the chief captain

captain of his host; which *Armagh's* accounts place within 20 years after the death of *Arphaxad*, who was of the first generation after the Flood. We may fix this time, according to the *Hebrew* account, about the year of the world 2114. *Moses* mentions it, *Gen.* xxi. 32--34. How long before that time they had been there, I find no proof; but then they are spoken of as settled, not as strangers newly come; for the place is call'd their land, and an host of 'em is mention'd.

2. I observe that in the Scripture language the *Philistines* are call'd *Cerethites*, 1 *Sam.* xxx. 14, 16. *Ezek.* xxv. 16. *Zeph.* ii. 5. And in the two last of these places the *Septuagint* translates that word *Cretes*. The name signifies archers, men that in war were noted for skill in using bows and arrows; And *Bochart* in his *Canaan* largely shews this to be the name, first of the *Philistines* countrey, and then of the famous isle *Crete*, now call'd *Candia*. Dr. *Castle* declares himself of *Bochart's* mind herein, and also deduces the name of the *Curetes* from hence. I am perfectly of their judgment herein, and believe that both the people and the religion, (which commonly go together) settled in *Crete*, came from these *Philistines*, who

are originally of *Ægyptian* race. Now from hence *Scamander* and *Teucer* came to people part of *Asia Minor* about *Troy*; and hence *Virgil* in his third *Æneid* affirms his *Æneas* to have gone to this island to seek a settlement, as to their old kindred:

——*Gentis Cunabula nostræ.*

Among all the proofs which *Bochart* suggests of these *Phœnician* plantations in *Crete*, I will point only at one suggestion that he gives us from *Diodorus Siculus*, which is, that *Cronus* or *Saturn* himself there taught τὸ τοξικλὼν, the art of using the bow and arrows. This comes up high enough to reach a plantation there in his time by his son *Menes*.

The reader will understand that we suppose the plantations to be but of small numbers, to take possession of countries by those early generations after the Flood. And then let the reader accept of this argument toward the determining of *Menes's* time as an *Πρόβλημα*, a *Mantissa* in the *Tuscan* speech; something over weight, tho' of no great value, because I hope my other arguments are sufficient to cast the scale against the extravagant accounts of *Manetho*, &c. which some ill minded people make use of to oppose

pose to the authority of Scripture, and by consequence to ruin the Christian Religion. The sum of it is this. None can reasonably pretend the *Lydians*, *Phrygians* and *Cretans* to have been much above 1300 years before the *Olympiads*; yet they were near the same in antiquity with the *Ægyptians* (especially the *Lydians*) as this argument proves. Therefore the antiquity of the *Ægyptians*, or *Menes's* time, may be reasonably stated as we have done. The centuries next before and next after the year of the world 2000, will be found as they were, the times of longest life, greatest increase of men; and the times wherein there was greatest necessity to spread men, to prevent the overrunning of the earth with wood and wild beasts; so to have been the true times wherein the eldest colonies in this known part of the world were planted: And it's probable a very large empire was design'd by *Cronus* and *Menes*, tho' in the issue many parts thereof fell into distinct kingdoms, contrary to the designs of these great men.

Thus I have finish'd the Proofs that I can find of the time of *Menes*, or the beginning of the *Ægyptian* monarchy, which falling into the time that the *Mosaical Hebrew* history

history assigns to the first generations after the Flood, I take to be a good argument that the *Hebrew* numbers are not corrupted, and that we need not easily depart from 'em to comply with the fragments which we have of *Manetho's* Dynasties, or other different reports of *Ægyptian* Priests made to *Herodotus* and *Diodorus Siculus*; who tho' heathens did not think themselves, much less their readers bound to believe those *Ægyptian* reports, not consisting well among themselves. I can prove the like things concerning the *Chinese* antiquities also, which are made use of to shake the credit of the *Hebrew* text: But I am resolv'd not to entangle my self in that dispute, wherein we have no ancient classical authors to be our guides.

It's sufficient to my undertaking to oppose the learning and credit of *Eratosthenes*, inform'd by the *Archives*, both of *Diospolis* and the *Alexandrian* library, to the vain pretensions of *Manetho* and others, who oppose the authority of the Scriptures. Nor do I think this *Eratosthenean Laterculus* to be rejected, because his works come not entire to us; but this canon came from him to *Apollodorus*, thence to *Eusebius* and *Synellus*, and so to us. This is common to all



all remains of antiquity; they must pass through the hands of many generations, before they come to us who are remote posterity. All the learned receive many fragments of the best ancient authors, tho' the main body of 'em be lost, from the hands of *Stobæus*, *Photius*, *Hesychius*, *Suidas*, and from many scholiasts whose names are lost: yet the remains of the ancients cited 'em are highly priz'd. 'Tis plain that *cellus* did not counterfeit this *Eratosthen* canon, because it will not serve his account. I think *Scaliger* judges well, that he took out of *Eusebius's* canon, and we know *Eusebius* hath preserv'd for us many excellent pieces of antiquity: And tho' it transmit not to us variety of history, yet it may be very useful to us in this matter of chronology, to which only I apply it.

To conclude, I hope my reader will think that in this my search into the most remote antiquity, I am not excessively positive and confident in my opinion; but that I remember the wise caution of *Strabo*, Δὲ τὴν παλαιότητα ἀκρίβειαν ἔστωσιν οὐκ ὁμολογούμενων. It may suffice, that in this matter I have offer'd the best evidence that I can find in these heathen historians, whose credit I doubt not, sufficient to outweigh the pretensions of